¶ Moſte excellent *Meditations vppon* the xxxii. Pſalme, written *in Latin by that godly lerned Diuine Antonie Sadel*, and nowe *newly tranſlated into Engliſh*, for all thoſe which loue to reade the comfortable doctrine *of remiſſion of* ſinnes. By VV. VV. *Student.*

Pſalm. 1, ver. 2.

Bleſſed is the man, whoſe delight is in the law of the Lorde, and which doth meditate therein day and night.

¶ Imprinted at London *for Tobie Cooke and Thomas Man.*

1579.

BRITISH MUSEUM

To the right Reuerend

Father in God, Gilbert by Gods *gratious prouidence, Bishop of Bathe* and Welles W.W. wisheth encrease of all grace in this life, and in the world to come eternall *blessednesse in heauen.*

THere is none so simple & ignorant a scholer in Christes schole, but wil acknowledge and confesse, that the booke of Psalmes is a singular woorke of the holy Ghost, and that it excelleth, both for the heauenly wisdome, and also for the diuine eloquence therein contained. Who knoweth not that Dauid in the sacred scripture is called [The sweete singer of Israel, by whō the spirit of the Lorde spake?] Wherfore

The excellēcie of Dauids Psalter.

2.Sam.23.1.

fore hauing this testimonie, and warrant of Gods woord of the excellencie of Dauid, and of his Psalmes, that the holy Spirit was the Author of them, let vs reade them, as the Oracles of the holy Ghost, and as the voice of God sounding from heauen: not as Pindarus his Odes, or Orpheus hymnes. Saint Augustine calleth the book of Psalms [A commō treasurie of good doctrine, because it fitly ministreth to euerie one that which is needfull for him.] Basilius Magnus calleth it [A cōmon storehouse of all good lessons, for that (saith he) it cureth the olde woundes, and healeth the newe sores: for that it refresheth that which is faint, and preserueth that which is whole and sound.] Athanasius bare so great affection towarde

August. Præfat. in Psalm.

Basil. Mag.

Athan. tract. in Psalm.

rdes the Pſalmes, as to no book almoſt) ſo much in al the whole ible: being mooued therevnto y the perſuaſion of that aunci- nt father Philoponus, who in a diſcourſe of his had extolled thē o the ſkyes, and had reſembled hem vnto a moſt pleaſant gar- den of all deliciouſneſſe. Saint Chryſoſtome aboue all Scrip- ure commendeth the pſalmes, nd willeth all, learned and vn- earned, daily to ſay or to ſing ome part of them. S. Hierome ith, that in his time it was not awfull for anie godly ſiſter to e ignorant of the Pſalmes: ſo ommon, and ſo well knowen were they in thoſe dayes. And o come nearer home, to our ge, the woorthie meſſenger and inſtrument of GOD, maiſter ohn Caluin hath moſt aptly

Chryſ. ſerm. ad populum Antioch.

Hieronimus in Epitaph. Paule.

tearmed the Pſalmes [The Anathomy of the ſoule] becauſe it diſplaieth, & laieth wide opē before the world al mens motions, paſſions, and affections, aſwell of ioy as of ſorow. I ceaſe to declare at large how an other godly learned mā calleth it [the Praier booke of the holy Ghoſt:] alſo, how an other nameth it [Parua Biblia] a little Bible, becauſe it compriſeth all thinges that are in the Bible: as, hiſtories, the lawe, the promiſes of the Goſpell, faith, conſolations, repentance, good woorkes. But nothing more commendeth, and approoueth the book of Pſalmes then this, that it is ſo often aledged in the newe Teſtament by our Sauiour Chriſt himſelfe, and by his chiefe Apoſtles, S. Peter, and S. Paule in their Sermons, in

Caluin. Præfat. in Pſalmos.

Mat. 22. 44.
Act. 2. 25.
Act. 4. 25.

in their Prayers, in their Epiſtles. To be ſhort, let euerie one knowe this for a certeintie, that that man profited well, both in learning and in godlines, which hath taken a great delight and pleaſure in meditating Dauids Pſalmes.

Now amongeſt the Pſalmes this xxxij. Pſalme ſeemeth to ſurpaſſe, and ſhine moſt of all, as golde amongeſt the fineſt mettalles, and as a Diamond, amõg manie precious ſtones: becauſe it containeth the chiefeſt point of our ſaluation, to witte, the doctrine of iuſtification, and free remiſſiõ of ſinnes, wherein onely reſteth our hope, our harbour, our ſtay, and our comforte in all calamities. The verie Title, and inſcription of the Pſalme may ſufficiently commend it to

Of the excellencie of the Pſalme.

all godly heartes, being entitu-
led, [Dauids erudition or In-
ſtruction.] Surely if it had beene
anye mans inſtruction concer-
ning ſo good a matter, as free
remiſſion of ſinnes is, we ought
to haue embraced it, & thãkfully
to haue accepted it: but nowe
moſt of all we ought gratefully
to receiue it, being Dauids in-
ſtructiõ, a man ſo famous, and ſo
highly accoũted of in the church
of God. Againe, being an in-
ſtruction not of ſome ſmall, or
friuolous point of doctrine, but
a ſcience of remiſſion of ſinnes,
which is a moſt weightie article
of our beliefe, it may be a ſtrong
perſwaſion vnto vs to think wel
of it. Laſtly it will pleaſe vs (I
hope) ſo much the better, for
that the Author Dauid, king, & a
Prophet, teacheth vs this leſſon

& inſtructiõ, not by heare ſay, or by anie other mans teaching, but by his owne practiſe, and liuely experience, which is the ſureſt & beſt miſtres in Chriſts ſchole. Moreouer, albeit the goodnes of the great abundance, and varietie of moſte weightie matters handled in this Pſalme is ſufficient to enflame the children of God to a continuall meditation of it: yet notwithſtãding it much commendeth it, for that Saint Paule, diſputing in the fourth to the Romaines of Chriſtian righteouſneſſe doeth vſe for his purpoſe the teſtimonie of this Pſalme aboue all other. But, whatſoeuer men thinke of it, both it is, and ought to be the chiefeſt wiſedome and vnderſtanding of the Churche, the greateſt parte of our learning and

inſtructi-

instruction. And certes it is such a learning, as the learned Philosophers amongest the Ethnickes, as the learned Scribes and Pharisees amongest the Iewes, as the learnedst Rabbines of the schoole of Rome amongest vs are vtterly ignorant of: Yea they haue euermore thought it to be an absurd doctrine, & haue alwaies by all meanes fought fore against it, because it ouerthroweth quite from the foundation their felicitie, which they repose either in Morall vertues, or in the obseruation of Moses law, or else in mans merites and desertes. Wherfore if it were but to beate downe the proude doctrine of the Pelagian Papists in these our desperate euill daies, we see this Psalme to be verie necessarie. It is also full of spiritu-

all

all comforte to all ſorrowfull conſciences, wounded with the ſenſe and feeling of Gods wrath againſt ſinne: as by diligent reading of it, it will the better appeare.

As concerning the Author of theſe excellent Meditations, I can ſay no more for his commẽdatiõ but this: that he is a godly & a learned man, an exile for the teſtimonie of the Lorde Ieſus, and (as I am credibly enformed of thẽ that know him) a gentleman of no baſe familie in Frãce. Sure I am by his worke, that he is an excellent woorkeman, that he is a ſkilfull Bezaliell in the building of Gods houſe. I would to God we had manie moe ſuch noble buylders to repaire the ruynes of Hieruſalem. As for the goodnes & excellencie for theſe

Meditations

Meditations, the godly Chriſtiã Reader ſhal ſoone perceiue, how much they differ from common, bare and naked Commentaries. They are Meditations moſt godly and learned, drawen out of the moſt pure fountaines of the holy Scriptures, not ſlender Commentaries patched, and peeced, out of manie mens writinges. I could wiſhe that all Preachers would in their Sermons and Lectures follow the ſame Method in handling a peece of Scripture, which the Author here vſeth: thẽ no doubt the church of GOD would be better edefied, then ſhee is. To conclude, I thinke there is no malicious Sycophãt, which can iuſtly miſlik this work. I doe well remember that at the firſt comming foorth of it, it was generally well liked of all men, but

eſpecialiy

especially of the best Diuines and Preachers in this our famous vniuersitie, which encouraged me at this time the more willingly, at the earnest request of a friende to bestowe some paynes and trauel in translating it into our mother tongue, for the aduancemēt of Gods glorie, and for the benefite of the simple ignorant, who want such an instruction as this Psalme is.

But now to the end these Meditations of Sadeele being published by me in english, might be the better accepted among the godly, I thought good to chose your Lordshippe, as a fit Patron for such a woorke being one of the heade watchmen, and chiefe Ouerseers of this our Israell.

Wherfore I am earnestly to request your Lordship to accept of

of theſe ſmall fruites of my ſtu-
die, as a teſtimonie of my thãk-
fulneſſe towards your Lordſhip
for the great kindenes and cur-
teſie, which I haue receiued at
your handes, and alſo as a pledg
of mine humble duetie towards
your Honour. My daily and
feruent prayer vnto the Lorde
ſhalbe to bleſſe your good go-
uerment, that you may ſo watch
ouer all the flocke, whereof the
holy Ghoſt hath made you O-
uerſeer, that you may ſhewe
your ſelfe a woorkeman that
needeth not to be aſhamed, de-
uiding the word of truth aright.
The Lorde aſſiſt you with his
ſpirit and grace. I commende
your Lordſhippe to GOD, and
to the good worde of his grace,
which is able to builde farther
and

and to giue you an inheritance amongst all them, which are sanctified. From Christchurch in Oxenford. April. 20. Anno Domini. 1579.

Your Lordships most humble to commaund in the Lord
William Watkinson.

Dedicatorie.

Iohn Bos Paſtour of the Church of Lawſanna, to the *ſtudious young men, Scholers of the* common wealth of Berne, and *to the ſtudents of Diuinitie* in the ſchoole of Lauſanna ſendeth greeting.

A Preface.

ALbeit there are *nowe all ready extant ſo many Meditations and Expoſitions not onely vpon the Pſalmes, but alſo vpon all the other ſacred Bookes of the Bible, that it might ſeeme a labour and trauell not greately needefull and neceſſary, to publiſh abrode any new: notwithſtanding, as in publiſhing and adorning artes and ſciences, it is delightfull to view, and beholde nature not to bee barren or fruiteleſſe: ſo, much more, to beholde and ſee the fountaines and welſprings of holy Scripture not to*

The flourishing of this our age in learning.

bee drawen dry, but alwayes to flowe
with running waters, ought to be bothe
pleasaunt vnto vs, and also is so profita-
ble, as that which is most profitable. This
indeede is the olde age of the world, if ye
respect the yeeres already past, and which
daily slide away: but verily if you consi-
der the gifties of the holy Ghost in many,
it is certainely the greene youthfull age;
or else the manly and middle age of the
world. This I thought good to say by way
of Preface (studious young men) because
this selfe same thing is more clearely
seene then the Sunne, euen in the expo-
sition of this one Psalme, which now I
publish abrode in print, & make common
with you, not as any worke of mine owne
framed and fashioned as it were in
my Shoppe, but mine because it was
giuen and dedicated vnto mee. The
Author indeede gaue it mee, not with
that minde and purpose to haue it publi-
shed or Printed, but that it might be pri-
uately a monument and memorandum
of mutuall and perpetuall loue betwixt
vs: but now being made common not on-
ly to you, but to all Students whosoeuer

that

To the Reader.

hat which the Author would haue had
atly to passe betwixt vs, shall much
her be a monument (I say) of our mu-
ll and perpetuall loue betweene vs,
betwixt vs and the whole Church.
erefore ye haue also that, which, af-
ye knewe was in my custody and kee-
, yee ceased not (very many of you)
esire and require it of mee for the
e nowe almoste of fiue whole yeeres:
surely so much the more eagerly
earnestly, because that these mat-
beeing handeled in publike Ser-
ns in our vulgar tounge, stirred vppe
so small estimation vnto all men, but to
now a great admiration of his learning,
s likewise all other thinges of the same
thor doe.

You therefore (seeing that you also
e vowed and consecrated your selues
to this function) in expounding the
Psalmes and other Bookes of the holy
Scripture, aswell priuatly as publike-
ly treade and followe the same foote-
steppes and traces whiche are shewed
vnto you in this Psalme, as GOD
shall giue to euery man the measure of

grace: For surely for this cause I con-
sented and agreed to the edition of it:
and for this cause also I trust that the
Author (beeing my deere friende) wil
take it in good parte, such is his fauou-
rable curtesie, whatsoeuer I haue doon
heerein, either without his aduice o
against his will, for the benefite and
furtheraunce of your studies.

Fare yee well in Christe
Iesus. From my study
the Kalendes
of March.
1578.

Meditations vpon the

xxxii. Pſalme.

Chryſoſt. 87. homil. vpon Iohn.

T is verie notably w
ſaide of the ancient
thers, that ſinne of
burdens is farre t
heauieſt: ſeeing th
men are ſo preſſ
downe with ſinne, as with an heau
burdē, that they ſtowping downwa
as it were to the earth, do neuer lo
vp to heauen, vnles God reaching t
his helping hand, raiſe them vp to t
cogitation & meditation of a bet
life: which ſaying is alſo confirmed
our ſauiour Chriſt himſelfe, when as
calleth vnto him thoſe, which are w
Mat. 11. 28 ried & ouerladen with the heauy wei
of their ſinnes. Notwithſtanding m
are ſo giuē to ſinne, that they alſo offe
not a litle in the righe ſenſe & feelin
ſinne it ſelfe. For ſome men are of
blockiſhnes and dulnes, that cowar
fainting, & falling vnder ſo great a b
den, they for al that, do not feele the
den it ſelf, but do rather reioyce, & m
ueilouſly pleaſe themſelues in that m

miſer

miserable labor, & heaping vp dayly sin vpon sin, do alwayes gather & heape vp new burdens: other some are laden & oppressed with to great a weight of sinne. Now Dauid is about to bring a remedie & to minister a medicin for both diseases in this Psalm, which we haue taken in hand to intreat vpō. For he by setting downe his owne example, will teach vs, how farre forth we must feele the burdens of sinne, & by what meanes we may shake it off our shoulders: he will teach vs, I say, in a true fayth and repentance, to runne vnto Gods mercie, that by it we maye obteine pardon and forgiuenesse of our sinnes. Therefore sith that so excellent a preacher and proclaimer of Gods mercie, and of remission of sinnes, doeth offer himselfe vnto vs, it is good right & reason, that we hearkening vnto his voyce, shoulde rest and quiet our selues in this so excellent, yea, and so necessarie a doctrine of all other.

The Argument of this Psalme.

Now in this Psalme, our Prophet doeth seeme to perfourme and handle chiefly three things: for first of all, bee

Three partes of this psalme

propoſeth and ſetteth downe the doc-
trine concerning remiſſion of ſinnes,
and he teacheth vs ſo to eſteeme and re-
garde it, that we ought to repoſe & place
euen our owne felicitie and happineſſe
it ſelfe in it. Secondly, he confirmeth
that moſt excellent ſentence, not with
ſtraunge and farre fet reaſons, but by
his owne example: and he rehearſeth &
reckoneth vp, with what ſorrowes hee
was almoſt pined away, when as hee
was moleſted & vexed with the prickes
of ſinne, hee telleth what weepings and
waſlings he brake forth into, what were
his prayers, what was the acknowled-
ging and confeſſion of his ſinne, finally
what was the fruit of this confeſſion,
namely remiſſion & pardō of his ſinnes,
which he obteined by the Lordes mer-
cie. Laſt of all, hee is wholy occupied
in exhortations, that we being confir-
med and ſtrengthened by his example,
might by holy prayers obteine the fa-
uour of God, and the ſaluation of our
ſoules: and leaſt we ſhould bee hardned
in vice and wickedneſſe, he ſetteth be-
fore vs both the iudgement of God a-

gainſt

gainst the obstinate, and also his mercy
gainst the godly and the faithfull, who
whilest they embrace with a sure faith
nd sincere mindes remission of sinnes,
hey haue wherin they may be glad, and
eioyce in God, of whose liberalitie &
ountie they haue receiued so great a
enefite. The summe of the Psalme
s this: In the first place is set the sen-
ence of remission of sinnes: In the se-
onde place is adued the confirmation
f the sentence: in the thirde place are
oyned and annexed exhortations, to the
nde, we might rightly apply vnto our
elues the vse of this sentence.

A briefe rehersal of this Psalme.

And to come to that, which is sette
own in the first place, the very inscrip-
ion of the Psalme doeth testifie and
witnesse, that here is handled a mat-
er of most great importaunce, and
whose knowledge is greatly necessa-
rie and needefull for vs. For this
Psalme is entituled Maskil, that is,
A Psalme to giue instruction: as if
we shoulde saye, that in this Psalme
is conteined and compriſed a doctrine
moste worthie to bee knowen, that

The inscription of this Psalme.

so we may be made the more attentiue & diligent to learne it: which exposition certaine of the auncient fathers acknowledged to be true. Now this woorde Maskill, will Dauid afterwarde repeate in the 8. verse, where plainely & manifestly he will take vpon him the parte of a Doctour, Teacher or instructour.

And surely the doctrine of remission of sinnes, is not without reason here named, a Science or knowledge, in which we ought to be instructed: seeing that it is plaine & euidēt inough, (if we wil weigh the matter, as it ought to be) that there is no science at all whatsoeuer it bee, which may bee compared with this our Science. For let the whole route and rable of the auncient Philosophers come foorth before vs, out of whose fountaines many of the best learned haue thought that diuerse riuers of knowledge must be deriued, and that the knowledge of all thinges ought to bee drawen from thence: I will demaunde of them, how many and howe greate trauels they did take

in hande in the inquiſition and ſeeking out of thoſe thinges, whiche knowledge, either they neuer attayned vnto, or verely if they did obtaine it, reaſon and experience at the length, hath proued it to bee vaine and vnprofitable.

Aſſuredly that is true, which ſometime was taught and delinered out by Chryſoſtome, to witte, That the ſubtile diſputations of the Philoſophers, are nought elſe, but ſlender Spiders webbes, which verely are by and by pulled in peeces, and doe vaniſhe away with the ſmalleſt winde that is. For albeit the myſtinges of the Philoſophers ſeeme ſubtile and glorious at the firſt ſhew: notwithſtanding after that they labouring long and much, wandered vppe and downe in the lightneſſe of their cogitations, I pray you, what other thing did they in their ſubtyle diſputations, then weaue Spiders webbes, by whiche they might enſnare and intangle the wittes of light diſpoſed perſons? Maye it not worthelye

Chryſ. in 1. Cor. ho. 4.

be

Augustines iudgement on the Philosophers.

be saide of them, which S. Augustine saide sometime, That their arguments are glassy, which shine with subtiltie, and are broken with vanitie. ¶Who would not meruell at the miserable Philosophers, disputing in their boks so wittily, of Felicitie: at the ignorant Philosophers disputing of knowledge: at the lying Philosophers disputing of trueth and vertie: at the wicked and vicious Philosophers, disputing of vertue? But why doe I accuse them, for that they could not attaine by reason, to knowe what is true vertue, what is true knowledge: seeing that they knew not their owne ignorauncé, neither euer knewe what sinne was, whence it flowed, with how great cloudes of darkenes it hath ouerwhelmed mens minds, & in what great corruption the nature of men is conuersant in. These thinges (I say) they were so ignorant off, that contrariwise, they did think that onely to be wisedome, if a man were confident, to saye that he had all thinges in him selfe. It is therefore no maruell, if this famous doctrine of remission of

sinnes

sinnes was vnknowen vnto them, who neuer knewe the force and effectes of sinne, no nor sinne it selfe. And whilest they alwayes sought out, what it was, to liue well and blessedly, they neuer liued wel nor blessedly. Nowe seeing there are very many artes and sciences, by which the life of men is maintained and preserued, we may affirme, that all those sciences in comparison of this our science, whereof we intreate, are nothing, and that if they bee seperated from this, they are not onely vnprofitable, but also pestilent and pernicious.

And as S. Augustine was wont to say: Est aliqua docta ignorãtia: There is a certaine learned kinde of ignorance. On the contrary parte, wee may worthely say, that euery science is vnlearned, if it be seuered from this our true science. And seeing that as S. Bernard saith) Multi scire velint vt sciantur: Many will knowe, that they may be knowne: Let vs remember, that that only is the true science, which can make vs not onely better learned, but also better liued. For if thou doest

Anguſt.

Bernard ſerm. 36.

consider

consider vpon the Mathematicall sci-
ences, which consist in the knowledge
of numbers, in viewing the order of the
worlde, in knowing the course of the
starres, and in measuring the partes of
the earth: I beseech you to what ende
are all these, as long as innumerable
stings, do inwardly pierce thee through,
that as long as the sense and feeling of
sinne doeth convince thee, to be vnwor-
thie both of heaueu and earth, what will
the course of the starres, what will the
knowledge of the celestiall orbes or cir-
cles profite thee, if sinne thrust thee
downe headlong to hell? What will
Phisicke, that is, the science of hea-
ling sicke bodies, helpe thee, if thy
minde be sicke of a deadly disease, that
is of sinne? Why doest thou boast of
thy lawe, when as thine owne consci-
ence accuseth thee, and pronounceth
thee to be a most vniust man? Where-
fore wee must saye, and set downe that
all sciences are vnprofitable to vs, vn-
lesse this holie science and knowledge
of remission of sinnes, bee also ioyned
together with them. And like as

to

sicke bodies, those thinges seeme bitter, which notwithstanding are by nature most sweete: and as nothing is pleasant and delitefull vnto them, as long as they are holden captiues in that disease, so wee muste thinke that we can reape and receiue no profite nor pleasure of anie thing, vntill wee haue obteined the true health of our minde, that is, the knowledge and assured trust of remission of sinnes. Which thing that it may not seeme anie great meruaile to anie, let vs looke vppon Dauid, who hath taken vpon him the parte of a Doctour or Teacher, that hee might instructe vs in this moste excellent Doctrine, not onely with woordes, but also with his owne example. For howe notable a man was that famous Prophet of GOD: In howe manie artes was hee instructed: Which howe diuerse knowledge of sundrie matters was hee indued? Hee notwithstanding confesseth heere, that hee coulde neuer be quiet and contente him selfe in anie other

An apt and fit similitude.

Dauid a Doctour or Teacher of remission of sinnes.

other thing, saue onely in this science and knowledge of remission of sinnes. Let vs also heare the Apostle of God, Saint Paule, who professeth him selfe to knowe nowe nothing, but Christ crucified for him, which is the only way and meane of remitting and pardoning sinnes. And let vs conclude of all these premisses: that this science, which Dauid is about to teache vs, is to be preferred farre before all other things. This science children, women, and artificers of all sortes, husbandmen, and as manie as are inexpert and vnlearned, may learne without labour, without watching, without cost and charges, euen in the space of an houre, and with as great pleasure and delectation of minde, as maye be. And to the ende this thing may take better effect in vs, let vs now attentiuely giue eare to Dauids owne wordes.

1. Cor. 2.

1. Blesse

2. BLessed is the man, whose transgression is pardoned, and whose sinne is couered.

THis sentence of Remission of sinnes, Dauid proposeth and layeth out before vs: the Confirmation whereof he will afterwards set downe vnto vs. *The first part of the Psalme*

But this kinde and manner of proposition is more emphatical & forcible: For if you looke more narrowly into it, it seemeth to conteine an exclamation, into which Dauid brast foorth after many and sundrie cogitations, (for I willingly condiscend to their opinion and iudgement, which thinke, that Dauid made this Psalme, when as he was perswaded by the Spirit of God, that he had obteined pardon for his adulterie and manslaughter.) Wherefore, after that he had fought long and much against the pangues & stingges of sinne, which did daily pricke him, and after that he embracing at the length Gods mercie, the power of sinne being ouercome, became superiour and conque- *Rabbi Solomon.*

rour: then he felt moſt ſweete reſt in his minde, when as his conſcience was calme and quiet. Wherefore he exclaiming and crying out, ſaith: Howe happie are they, which are ſure and certaine of the remiſſion of their ſinnes! Which is as much, as if he ſhould haue ſayde: O how well is it with me, whom the Lord of his great mercie hath deliuered from the moſt ſtraite bands and ſhackles of ſinne, wherein I was faſt bounden priſoner? Heretofore the remembrance of my impure and vncleane life, yea the prickes of my ſinnes did wound mee ſore, heretofore that filthy ingratitude, by which I contemned Gods greate bountie and liberalitie towardes mee, was ſtil before mine eyes: the ſhame of my former life, the remembrance & memorie of my paſſed luſt and lecherie hath welnigh ſtricken me to the death: I hearde the ſentence of Gods moſt holy law pronounced againſt mee, I ſawe in my minde hell it ſelfe, into which by Gods iuſt iudgement, I ſhould be thruſt headlong: What neede many woordes? nothing came into my minde, but horrour of death. Notwithſtanding, in the midſt

The meaning of Dauids woordes expreſſed vnder a Proſopopœia.

of this darkenesse, the shining beames of Gods mercie arose and lightened me, yea that gentle and louing father strengthened me, being ready to fall, and by the efficacie of his holy spirit, perswaded me, that all my sinnes were pardoned and freely forgiuen. Then I saw heauen it selfe after a sorte open, then I hearde the moste sweete voyce of my father, by which hee graunted me pardon of my sinnes. Therefore I may worthily exclaime, that they onely are happie and blessed, which by a true faith apprehend and take houldfast of Remission of sinnes. This is the right sense and meaning of Dauids woordes.

Which is mans true felicitie.

Out of which woordes wee must collect and gather, in what thing our felicitie and blessednesse ought to be placed: namely in that grace of God, which witneth and imprinteth in our hearts the certaine and assured trust, that our sinnes are remitted and pardoned. Which how true it is, may easily appeare, if you cõsider the verie nature of felicitie it selfe. For to the end, that felicitie may truely answeare her owne name, it must needes be stable, permanent, and perpetuall, and full of moste

excellent pleasure. Now let vs see what thing is like vnto this, which both is perpetuall, and also filleth a man full of ioye and pleasure. Surely if with the eyes of our minde wee view all things created, if wee beholde the partes of the whole worlde, if wee looke exactly vpon the diuers and sundrie studies of men, nothing offereth it selfe vnto vs, in which felicitie may wel be placed, as in hir owne proper seate. Those Philosophers can witnesse this, who so toyled and trauelled in the inuestigation and searche of Summum bonum, or cheefest happinesse of man, that they could neuer all agree, in what thing this Chiefest happinesse either ought to be sought for, or where it might be found. Also the diuers endeuours and labours of men, which they haue vainely enterprised and taken in hand, that so at the last, they might obteine felicitie, doe testifie this to be true. It is surely a wonder, that all men set this before them, to be happie: that all men desire and aspire thither, that they direct their studies thither: and yet notwithstanding that there are so fewe, which eyther know felicitie, or embrace it as they ought

ought to doe. Which, that it may more plainely appeare to be true, let vs feigne our selues to be in the throng and multitude of men, which are distracted with diuers studies and cares, and to aske euery one, what marke they shoote at, and to what scope they direct and bend the course of their life.

O thou couetous caitiefe, I pray thee tel me, what doost thou aime at, in those thine infinite paines, cares, watchings, and in that extreeme and insatiable desire of getting, which day & night doth sollicite & disquiet thee: how happeneth it, that thou art so diligent and painfull for thy profit, that thou alwaies ioynest house to house, felde to fielde, finally monie to monie: I pray you, if a man should vse this speach vnto him, should he not heare streight way the couetous man to shape him this answere, that he taketh so great paines to gather riches, because hee supposeth felicitie to consist in riches: Goe to, let vs proceede no further: Let vs aske those which burne with the desire of honour and glorie, for what cause they aduenture & hazard themselues into so many perils and daungers,

Couetous men.

Ambitious men.

to the end, they may get them a glorious and famous name among men: what other thing doe we thinke they wil answer, then that they haue placed their felicitie in mens glorie and renoume? Furthermore, what will they say, which leaue no meanes vnassaied to enioy vaine pleasures? doe they not iudge those to be happie and blessed, which satisfie and fulfill their lust, and which wallowe in bodilie pleasures, as swine in the mire? Therfore the couetous, the ambitions, and the voluptuous Epicures haue this end proposed and prefixed them, for to be happie and blessed: but how miserablie they are deceiued, experience it selfe doth at the length teach vs. For riches (as Solomon saith) are winged, and they flie out of our handes with a most swift course, yea they are (as saith Saint Chrysostome) more vnfaithful then any fugitiue seruant to his maister. (And I would to God, we would loose our riches, rather then riches should loose and destroy vs.) Moreouer, what canst thou regarde and expect in riches, which might come nie to the nature of felicitie? Ther is great labour & trauell in getting them

Voluptuous men.

Prou. 23. 5.

Chrys. Hom. Cum extra Eccl. depr. est Eutrop.

greater feare in keeping and possessing
them, greatest griefe of all in losing them.
Therefore wilt thou place mans Felicitie
in labour, in feare, in sorowe: what shall
I say of the vanitie of glorie, whose glit- *Psalm.49.*
tering hiew and brightnes doth streight-
way vanish awaie (saith the Psalmist) and
which Gregorie Nazianzen compareth *Naz. de re-*
with the traces of a shippe, which surely *bus suis.*
may be seene and wholy saued before, but
still are lost behinde.

Lastly, what shall wee thinke of plea- *Prou.14.*
sure, which Solomon pronounceth to ende *Prosper de*
in sorrowe: and which one of the ancie- *vit.contemp.*
nt fathers hath no lesse truely then aptly *20.15.*
learned, a dead corse in a liueing body:
which thinges, seeing they are so, we must
conclude, that among earthly thinges there
can be nothing found out, in which we may
place and repose our felicitie: and wee
conclude, that wee must giue eare to Da-
uid, when he affirmeth those to be bles-
sed, whose sinnes are remitted. For
whereas Daui d was a king, and swamme
in the plenty and abundance of all things,
he for that saide not, that they were happie,
which hold the scepter, which beare rule
and dominion farre & wide, which abound

in honour, in wealth, in pleasures, but he saith: O happie & blessed are they, whose sinnes and offences the Lord hath pardoned. For in this matter, we must ayme at that, which is woont to be obserued in building of an house. For as if the foundation be firme & immoueable, it is no doubt, but those things, which are built theron will endure, which otherwise, if the foundation be faultie, will in short time fall downe to the ground: euen so if through the errour of our owne opinion, wee imagine to our selues, and feigne our felicitie to consist in earthly and transitorie thinges, what maruell is it then, if the foundation being ouerthrowne, that a vaine felicitie straightway fall to ground with it? But if we doe laye the foundation and groundworke of it in God and in his mercy, which shineth chiefly and most clearely in the remission of our sinnes, then surely wee may affirme that our felicitie, being grounded vpon a most firme and stedfast foundation, will be alwayes firme constant and euerlasting. For what man was there at anie time (vnlesse he were a flatterer) which hath called either Pharao, Nabuchodonozor, Nero, and

and ſuch like moſt mightie kings and Emperours, happie and bleſſed men: But wee commend and praiſe the Prophetes, Apoſtles and Martyrs, finally ſo many Saints and holy men of God, as happie and bleſſed: namely, for that they deſpiſing riches, honours, and pleaſures, had their mindes fixed, and ſetled in one God onely, and for that they receiuing remiſſion of their ſinnes, reſted in his mercie alone. Who would not ſooner prefer Lazarus the begger being full of botches, and caſt out to begge his breade at other mens doores, before that proud Diues clothed with purple, and flowing with al kinde of pleaſures and delight? Which of vs is there conſidering the euent and ende of them both, which followed, which will not beleeue the poore man to be bleſſed, and the riche man to be moſt miſerable? Wherefore let vs exclaime with Dauid: Bleſſed is not the couetous, the ambitious man, and the voluptuous Epicure, nor he whome commonly men pronounce happie: But bleſſed is he, whoſe tranſgreſſion is remitted, and whoſe ſinne is couered.

Luke. 16.

But in this place, wee meete with two

Two kinde of aduersaries to this doctrine.

sortes of men: whereof the one sorte thinketh mans felicitie, not to be extra ipsum hominem, that is to say, without man, as comming from another, but to be within man, and to be placed in mans merites and woorkes: so that they onely (by their iudgement) shalbe blessed, which by their holy woorkes haue deserued blessednesse. The other sort can not be brought to beleeue this: namely that the name of blessednesse and happinesse can well agree to them, which are heere in this life perpetually tossed with so many miseries and afflictions. Therefore we must examine and refuse both these mens reasons.

We must not hope for blessednes at mens merits.

As for them, which place our felicitie and blessednesse in good woorkes: First of all, they are herein deceiued, in that they attribute good woorkes to mans power & merites. Truely Saint Augustine saith very wel: Quisquis ô domine, (inquit) enumerat tibi merita sua, quid enumerat nisi merita tua? Whosoeuer O Lorde, (saith he) doth recken vp to thee his merites, what doth he else but recken vp thy merites? And S. Cyprian likewise saith, Dei est, Dei est (inquam) omne quod

Confess. lib. 9. cap. 13.

Cypri. lib. 2. Epist. 4.

quod possumus. It is of God, it is (I say) of God all what we can doo. Secondly euen the good woorkes themselues, proceeding from the Spirit of God, notwithstanding through our faulte abide vnperfect. Moreouer wee doe affirme that there cannot be had a better Interpretour and expositour of Dauids minde and meaning then the Apostle himselfe, who in his Epistle to the Romaines gathereth out of these words, which we now entreateth on: That a man is not iustified by his workes. And he concludeth, that our Righteousnes must by no meanes be sought for in our woorkes. Neyther doeth that anie whit mooue vs, which is spoken in another place: to witte, The man is blessed, which loueth holinesse, and which meditateth and studieth the Lawe of the Lorde day and night. For both are true, but yet in diuerse respectes; for the cause is not contrarie to his effectes, but his effectes are rather to be referred vnto the cause: Yet so notwithstanding, that there be ioyned a conuenient distinction. As for example, If I shall say, that that man liueth, which seeth, heareth, walketh, and which eteth and

Rom. 4.

How they which keepe Gods Law, are saide to be blessed.

A pretie familiar similitude, to proue our woorkes to be no cause of our blessednesse.

and exercíseth the other kinde of actions of the bodie: without doubt I shal speake the truth. But when as I draw nearer to the cause of life, I looke vpon the soule and life it selfe, whose powers and effects shine and shew them selues in those exteriour and outwarde actions of the bodie. So we must say, that they are happie & blessed, which liue holily, not for that they repose and place their blessednes in their workes, but because holines of life is an effecte of that iustification, which now by faith they haue taken holde vppon in Christ, as the Apostle Paule disputeth most excellently.

A declaration of Dauids woordes.

Wherefore, that wee may the more easily explicate and expounde Dauids woordes, that they are blessed, whose sinnes are remitted: They are thus to be taken: that mans felicitie and blessednes doeth rest and consist in the onely mercie of God: and that now this mercie doeth put away our sinnes for Christes sake, and doeth impute vnto vs righteousnes, which benifite wee can receiue by no other way or meanes, then by faith. Wherefore, when as Dauid heere intreateth of Remission of sinnes, he necessarily inferreth the impu-

tation

tion of righteousnesse and our reconcili-
tion with God, without which, no good
thing, much lesse felicitie and blessednesse
can befal vnto vs. Which S. Paule also in
that famous place of the Epistle to the Ro-
manes, doth prosecute more at large. Now
if Dauid, a man adorned with so ma-
ny excellent vertues, doeth not (for all that)
repose his felicitie otherwhere then in Re-
mission of sinnes, what shal I say of vs mi-
serable men, if wee shall seeke our blessed-
nesse in the reward of our woorkes? Fur-
thermore if Dauids trust and confidence
was so great, when as Christ, by whom a-
lone sinnes are pardoned, was not exhibi-
ted to the world: how much greater ought
our trust and hope to be, who are illumina-
ted with so great a light of Christ?

Worldlye miseries and afflictions doe not hinder the happines of the godly.

And that wee may dissolue and answere
the later obiection, wee must come to those
men, which indeede for the maintenaunce
of their errour, pretend no testimonie of
Scripture at all, but bring the sense and
iudgment of the flesh to prooue it: to whom
they which suffer afflictions and miseries
in this life, cannot seeme happie and bles-
sed. For, let vs heare those speaches, which

they

A Prosopopœia of the second sort of men, which are aduersaries to this doctrine of blessednesse.

they them selues are woonte oftentimes to
vtter, as ofte as they tauntinglie tell vs of
our condition in Christ: I praie you, are
yee (saie they) so happie and blessed, when
as no parte and parcel of your life is de-
uoyde of sorrowes, but rather layed wide
open to al kinde of labour and griefe: Yee
being infantes, seeme to sucke euen with
your nurses milke the beginnings of cala-
mities, and growing further in yeares,
your miseries likewise do seeme to grow
and encrease: The worlde hateth you, the
earthe expelleth and banisheth you, the
flames of fire burne you vp, and the water
drowne you: all other men nowe doe no
suffer you to be men: your countrie (mos
sweete and louing to other men) doth no
acknowledge you, your kynsfolke reiec
you, your friendes doe forsake you, you
enemies slay & murder you: finallie al pe
rilles persecute you: so that you being dri
uen and thrust vp into a corner, are scarsel
able to drawe breath. Are you therefor
blessed: Nay, you are not to bee numbre
amongest liuing men, who liue not (as on
saith) a vitall life. These, not arguments
but cursed railinges, those men doe not s
much

much obiect, as vomit and spew out a-
gainst the condition & state of the godly:
all which notwithstanding are not of so
greate weight and force, as to take from
vs the fruite of a good conscience, and to
cast vs downe, as it were, and to remoove
vs from the verie possession of felicitie and
blessednesse. Nay, what will yee say, if
euen those things, wherewith they assaule
vs and set vpon vs, doe strengthen and con-
firme our fayth? The earthe, the worlde,
all other men driue vs awaye from them,
for this yee doe obiecte against vs.) Let
it be so: Will yee therefore conclude, vs
to be miserable and vnhappie men? yea,
but those verie calamities, are the most fa-
mous badges and cognisances of our chri-
stian felicitie: for whom doth our Lorde in
the Gospell pronounce blessed? what! those *Math.5.*
which sleepe securelie in pleasure and de-
lights? no, but those which suffer persecu-
tion: what! those whome men flatter and
fawne vpon? nay, those whom men curse
and reuile: what! those which laugh, and
are lulled in Pleasures lappe? nay, those
which weepe and mourne. Therfore if that
holie and sacred voice of our Lord and Sa-

uiour

uiour bee of more accounte with vs (as it ought to bee) then the vaine scoffes and scornes of men, then the malitious toungs of cursed speakers, there is no cause, why wee should regarde those foolish obiections of carnall men. If wee bee hatefull to the earthe, yet heauen will allow and like of vs: if men doe reiect vs, yet God doth receiue vs: if our friendes and familiars denie vs, God doth acknowledge vs to be his: if this our life be subiect to manie calamities, yet wee haue hope of a better life, which wil be voyde of all trauel and sorrowe. Therefore it is no maruell, if the world be against vs: for wee doe not repose our felicitie in it. For why should we expect and looke for our happines and felicitie from a most miserable and vnhappy world? But this is enough and enough again for vs, that in the middest of all our distresses, we are supported and vpholden by the voyce of God, & by his most certaine promises, wherby it cometh to passe, that in the middest of miserie, wee apprehend felicitie, in the midst of our sorowes, wee conceiue ioy and gladnes, in the middest of our labours, we haue rest and quiet-

We must not hope for our happinesse from a moste vnhappie worlde.

nesse

nes: finally in death wee take houlde of life. Our felicitie is not earthly, but heauenly: it dependeth not vpon men, but on God: it is not exteriour nor outward, but it is inwardly conceiued, nourished and finished by the woord of God it selfe. The eyes of the Infidels and vnbeleeuers pierce not thither: whose eyes the vaine glistering shiewe of present and outward things doth dazell. It is only, I say only faith, which with pure and cleare eyes doeth beholde our felicitie, and which wholy resteth in the contemplation of it. Therefore farewel those impure and beastly minded men, whom true felicitie cannot content; men, which are so much the more miserable, for that they reioyce in their miseries, and for that they thinke their miserie, to be felicitie. For what will they say of Abraham, Isaac and Iacob, whom the sacred history doeth rehearse to haue liued almost in continuall trauells and labours? Dare they also say that Christ was not blessed & happie, whom the worlde despised, whom it reiected, whom, lastly, it crucified

fied and crossed with most bitter sor-
rowes: Wherefore wee must say, that
they are blessed, not who are so pronoun-
ced by the verdit of men, but by the
iudgement of God: neither must wee
giue eare to them, which put their fe-
licitie in fraile and floating thinges,
& which often call those men miserable,
which withdrawe their mindes from
the desire and trust of those transitorie
thinges. Let vs rather heare the Pro-
phet Dauid exclaiming: Blessed are
they, whose sinnes the Lorde hath
pardoned.

This doctrine applied vnto vs most comfortably.

For that this doctrine may be appli-
vnto vs, what felicitie can be so great,
as to be fully perswaded of Gods mer-
cie, and of his most gracious fauour to-
wardes vs: which thing, that wee may
the better vnderstand, let vs consider, I
beseech you, yea let vs seriously & ear-
nestly perpende and weigbe with our
selues the greatnesse and grieuousnesse

The hainousnesse and greatenesse of our sinnes.

of our sinnes. For how great hath our
ingratitude and vnthankefulnesse been
to God for his bountifull goodnesse?
how great hath our dulnesse and bloc-

kishnes

kilhnes beene in considering his me-
rites and desertes towardes vs: How
greate hath our lightnesse and careles-
nesse beene in forgetting his benefites:
How great hath our stubbornnes beene
in refusing and reiecting them: More-
ouer, howe great hath our incredulitie
and vnbeliefe beene: How many haue
our wicked lustes, and concupiscences
beene: What hath our trecherie and
faithlesse dealing beene: And to speake
all at one woorde: how filthie hath the
sinke of all our sinne and wickednesse
beene in the sight of God: What ther-
fore remained, but that the Lord should
cast vs away farre from his face, and
throwe vs downe headlong into the
gulf & pit of eternal death; but yet to the
end God might rouse vs out of our sleep
of securitie, let vs also see, howe manie
and how great plagues God hath in-
flicted and laide vpon vs in diuers and
sundrie places of Christendom, christiã
Churches are gone to wracke, that ex-
cellent order, which did shyne in those
holy assemblies, is quite decayed; the
dead bodies of the godly lie in the fields,

Howe God hath plagued and punished vs for our sinnes and offences.

or rather they doe not lye there, but be-
ing vnburied, are tossed diuerslye with
the floodes and waues of the waters.
Now al these things proceede from the
iust iudgement of God, who is angrie
and displeased with vs. Which of vs
therefore doeth not quake for feare?
which of vs doeth not tremble at so
great and feareful iudgements of God?
who doth not mourne and lament in so
manie and so greate griefes? Heere
wee ought to remember this excellent
saying and sentence of Dauid, which is
able to support & vpholde vs in the mid-
dest of our distresses, and in so great
bitternes of our sorrowes: Blessed are
they (saith he) whose sinnes are remit-
ted. Therefore, if from our heartes we
acknowledge our sinnes, if humbly we
flee vnto Gods mercy, if wee poure
foorth before his tribunall and cheif
iudgement seate our sighes and teares,
there is no doubt, but that this most
sweete voice will resound in our mindes:
Your transgression is pardoned you,
and your sinnes are couered. Where
vppon let vs embrace this moste exce-

lent mercie of our father, and let vs now together with Dauid profesſe our ſelues to be happie & bleſſed, in whoſe hearres the Lord hath written and imprinted a moſt certaine truſt and ſure confidence of the forgiuenes of our ſinnes. Wherefore let vs with a true faith drawe neere & approch by Chriſt vnto his throne of grace truſting to his moſt true and faithfull promiſes: let vs ſerue him, worſhippe and adore him from our heart: that ſo wee hauing our conſciences pacified, may feele in our mindes ioyfull reſt and quietnes. All theſe thinges therefore muſt we conſider, when we muſe and meditate vpon theſe woordes of Dauid: Bleſſed is he, whoſe tranſgreſſion is remitted and pardoned him.

After that wee haue by the former diſcourſe vnderſtood, how reuerētly we ought to regarde and eſteeme this doctrine of remiſſion of ſinnes, as in which namely mannes chiefeſt good thing and full felicitie and happines ought to be repoſed, thoſe men being alſo confuted, which ſuppoſe that our bleſſednesſe

must be drawne from some other place then from this fountaine: now an other thing also offereth it self in these words of our Prophet to be considered of vs: to witte, that wee ought to be certainely and assuredly perswaded of the remission and forgiuenesse of our sinnes, to the end that our mindes and consciences may rest in this certaine and vndoubted trust, as in a most pleasant and ioyfull calme and quiet hauen. For if remission of our sinnes comprehend in it our felicitie, besides that, if there can woorthelie be saide to be no felicitie of man, but that, which is felt of man; who doeth not see, that either the remission of sinne performeth vnto vs no blessednesse at all, or surely that the same blessednesse must be felt of vs, and that as other thinges are embraced with stretched out hands and armes, so this must be apprehended with a true and most assured faith. And, which is the principall pointe of the whole matter, vnlesse we haue that certaintie and assurance of our saluation, whereof we intreate, must it not necessarily followe, that

Remission of sinnes, in which our blessednesse cõsisteth, must be taken hold vpon by a most certaine trust and vndoubted faith

that miserable and wretched consciences be still plunged in continuall sorrowe: For wee can not doubt, whether our sinnes be pardoned vs or no, but that some doubting must needes bring with it most grieuous vexations and tormentes of conscience, (seeing that the terrour of eternall death, and the horrour of Gods iudgementes will alwaies be before our eyes, than which cogitation, nothing can befall vnto vs more greeuous, nothing more miserable) much lesse can wee haue anie little sense and feeling of felicitie and blessednesse. Certainely that common saying is true: Nullam esse voluptatem in expectatione alicuius boni, si adiunctus est mali contrarii metus: that is, That there is no pleasure at all in expecting and wayting for anie good thing, if so be there be a feare of some contrarie yll thinges annexed to it.

Now if the greatest infelicitie and miserie of wicked men consist chiefelie in this, that they are vexed and dailie pricked with the stinges of sinne, that they feele God angrye with them, and

that they tremble and quake at the cogitation of his tribunall or iudgment seate: who can wel and worthily denie, that the felicitie of the godlie doth specially shine & shew it selfe in this, that they, hauing their sinne by Gods great mercie pardoned them, doe feele the fatherlie fauour & goodwill of almightie God towardes them? But so greate a good thing as felicitie is, can by no meanes happen vnto vs, if that ye take away this certaintie and assurance of our saluation, whereof wee entreate. Therfore to end and knitt vp the whole matter in fewe woordes, sith that there is no felicitie and blessednesse, vnlesse a man enioy it, (otherwise it shal rather be a shadowed and a painted Image, than a true, liuely, and solide bodie of felicitie) and sith that no man can enioye felicitie, but he that seeth it; no man can feele it, but he that hath it; no man can haue it, which doubteth of it: verily this is necessarilie cõcluded of it, that wee are then onelie happy and blessed, when as wee are sure and certaine of the remission of our sinnes. And this, being turned and translated to o-

A pretie gradation, to prooue, that wee must be sure of our saluation.

cher thinges, may the better appeare to bee true, I beseeche you, can a man bee saide to enioy riches, which is himselfe vncertaine, whether he hath anie riches or no? is he saide to enioy regall honours and princely dignities, which doubteth whether he shall euer or neuer obtaine them? So, in like manner, neither must wee thinke, that there is anie felicitie in Remission of sinnes, if this certaine and vndoubted trust of forgiuenes of sinnes, be absent. Whether Dauid in this Psalme doubteth not to affirme that he hath obteined of the Lord pardon for his sinne: which thing also he signifieth in the 51. Psalme, where he beggeth and craueth of the Lorde the ioy of his saluation and the Spirit, which is indeede a free Spirit: all which thinges can be gotten & obteined by no other way, but by this certain trust and assured confidence, wherof wee now intreate. What! hath not Christ so often affirmed to many men, that their sinnes were forgiuen them? or so he speaketh to him, that was sicke of the palsie, in S. Mathewes Gospell:

There is no benefit worth ought, vnlesse a man be sure of it.

Psal. 51. 12.

Mat. 9. 2.

Sonne (saith he) be of good comfort, thy sinnes are forgiuen thee. By which woordes the matter is put out of al controuersie. For it is well knowne, that Christ woulde haue the perswasion of pardon and forgiuenesse of sinnes to be throughly imprinted and setled in this sick of the palsie, to the ende he might by that manner of assurance comfort his eraſed minde. This is also a sweete voyce in Saint Ihon: Little children, (saith he) I write vnto you, because your sinnes are forgeuen you. Like as also the Apostle pronounceth vs then onely to enioye the true peace of conscience, when wee are certaine of our Iustification through Christ: which the same Apostle, in an other place, comprehendeth vnder the name of Remission of sinnes. And if this common place should be illustrated & set out with exãples, that selfe same Apostle S. Paule would first come to our mindes, whose faith and perswasion of Gods loue both towards himselfe, and also towards al the godly, was so great & strõg, that he durst euen insult & triumph euer death

1. Iohn. 2. 12.

Rom. 5. 1.

Rom. 4. 7.

it

it selfe. I am perswaded (saith he) that neither death, nor life, nor Angelles, nor principallities, nor powers, nor thinges present, nor things to come nor heigth nor depth, nor any other creature shalbe able to separate and seuer vs from the loue of God, which is in Christ Iesus our Lorde. *Rom. 8. 38.*

But it is vnpossible, that anie man should rightly perswade him selfe to be beloued of God, vnlesse also by the same beliefe and confidence, he embrace Remission of sinnes: for as long as our sinnes are flourishing greene and fresh in the eyes of God, they doe necessarily incense and kindle his wrath against vs; neither can God euer loue vs, but with pardon and free forgiuenes of our sinnes. Therefore, seeing that Gods liberalitie and fauour is so great towardes vs, that in his onely Sonne our Lord Iesus Christ, he offereth vnto vs pardon, let vs thinke it our part and dutie, to receiue that pardon with a true and firme faith, that so we receiuing remission of sinnes, may be happie and blessed as this our prophet teacheth vs.

The

Papisticall doubting of our saluation is heere confuted.

The Papists, which haue proclaimed open warre against this our doctrine of certaine truste and assurance, that is to say, against true Felicitie and tranquilitie of mennes consciences, obiect vnto vs, that it becommeth not a Christian man, to boaste and bragge of that faith and trust, which they saie, is not farre either from pride and presumption, or surelie from temeritie and rashenesse: and they wil haue vs to be tossed too and fro with the continuall waues of doubtes: as though verelie this doubtfulnesse were more agreable and consonant to Christian humilitie, modestie, and meekenesse. But to answere them: whilest they will seeme to be humble and lowelie, they fall into the greatest treachery and treason diffidence and distrust, that is: than which there can be nothing saide to be more proude and arrogant. For this is to call in doubt the truthe of Gods promises, and to reproue him of a lie: as Saint Iohn saith. Furthermore, what doe they professe themselues to beleeue in the Symbol or Creede of the Apo-

Gods promisses sure. 1. Ioan. 5.

stles

les, when as they saie, They beleeue Remission of sinnes: They answer, that ey doe verilie beleeue this generall Remission of sinnes, but not that partilar remission, which we say may be raunted, and giuen to euery one pri-ately; Yea but nothing coulde euer e spoken more absurde: For I beseech ou, what is the first word of the Creed? They will say, Credo, I beleeue: therre, why doe they not say in the plurall umber, Credimus, (that is) wee beeue? Is it not clearer then the light t noonedaies, that this is the sense and meaning of this word, that wee ought apply vnto our selues al those things, hich are conteined and comprehended the Creede.

Proofes that it is no presumption, to be sure and certaine of our saluation.

A generall faith without a particular appliance hath no comfort and commoditie in it.

Now what impudencie or rather infidetie is it, for thee to beleeue, that other nen haue their sinnes pardoned them, nd not thou thy selfe: which is euen as uch as if a man should beleue himselfe be rich, because manie men possesse reat riches; himselfe to be filled and sa-ified, because other men eate; himselfe see, because other men haue eyes.

Thou

Thou arte deceiued, O man, whosoeuer thou be, which thinkest so: For thou must professe thine owne proper riches, not other mens wealth, thou must eate meate with thyne owne mouth, and thou must see with thine owne eyes, that is (as saith the Prophet) Thou must liue by thine owne faith, for why are wee saide to haue the pledge and earnest pennie of the holy Spirit in our heartes, but because the generall promises are so surely signed and sealed to euery faithfull beleeuer, that it is not lawful, once to doubt of thē: which thinge also to the ende, our Lorde and Sauiour might signifie and set downe more expressly, he instituted & ordeined his sacramēts, which euery godly man and woman receiueth, that so they may be throughly perswaded, that those promises, which are conceiued in generall wordes, doe priuately and particularly also pertaine and belong vnto themselues. On the contrarie parte, when as the scripture speaketh at anie time of doubtfulnes and stagering, it doeth so reiect and refuse it, that S. Iames af-

firmeth

Abac.2.4.
Ephe.1.14.
Euery member of Chist hath Gods Spirit as his pledge which dooth assure him, that he is the childe of God.

rmeth, that they which pray doubt- *Iames. 1.6.7*
lly and waueringly doe neuer ob-
eine their request: in the which place
e doeth notablie reprooue and finde
ult with this doubtfulnes, and com-
areth it with the sourges or waues of
e sea, tossed and caried away with the
indes. But euen this one argument
ught to suffice vs, because that doubt-
lnes is quite contrarie to faith, inso-
uch that this can by no meanes be cō-
yned with that. Wherefore the He-
rues say wittily & wisely: with whom
e same worde signifieth both [*to trust,*
nd to leane vnto] as it may be seene in
olomons Prouerbs. By all which *Prou. 3.5.*
emisses wee must conclude, that wee
ught with out all doubt to refuse and
nounce the Papists doctrine of doub-
ng, if we wil cōsent to our Prophet, or
ther to the holy ghost himselfe. Now
t vs see, how this doctrine may be ap-
ied vnto vs. Certainely there are two
ts of men, to whō this doctrine ought
iefly to be inculcated. Thone sort are
ey, which are touched w̄ no sence & re-
rse of sinne: the other sort are they, w̄
ue to great a feeling of sinne & which

Faith and doubting are flat contrary.

The appliance of this doctrine to our vse.

Of the first sort of men which are touched with no feeling of sinne.

are oppressed with the terrour of Go
iudgement. Therefore let vs first
treate of the former sorte. Ie cam
hee saide how perilous and dangero
a thinge that Senselesnesse and bl
kilhnes is, by which wee doe not at
feele our sinnes. And surely (as I sa
in the beginning of my booke) it is ma
uellous and woonderful to see, that S
tan can so deceiue and bewitche m
that they being ouerloaden and ou
whelmed with the weight of th
sinnes, yet for al that feele they not t
most heauie burden: but exult and
ioyce immoderately, as men that w
lightened, deliuered, and eased of th
burden. Thou art wholy giuen to w
kednes, thou art drowned and drench
in all kinde of sinne, and being cast i
the middest of the Sea, yet doest th
not feele and perceiue the Sea. Th
doest wholy burne with the firebran
of the flesh and of concupiscence, and
in the midst of these scorching flam
of lustes, doest thou not feele the fla
and fire? Euen now Gods iudgemen
are at hand, now the very iawes of h
ga

ates are wide open, now the very dart
f death it selfe is threatningly shaken
gainst thee, and standest thou astonied
nd amazed?
Doe the most grieuous comminations
nd threates of God moue thee no
hitte? doe they not at all pierce thy
arte? Doe not so many foorepassed ex-
mples of Gods iudgements, so many
unishmẽts now presently inflicted vp-
n men, so many to bee againe inflic-
d on thee, vnles thou repent, so many
sses and damages, so many distresses
nd troubles, so many miseries and ca-
mities, finallie so manie and sundrie
ndes of deathe shake off from thee the
owsy sleepe of senselesnesse and bloc-
isheneſſe? O vnhappie and luckleſſe
that life of man, which is the cause
nd matter of eternall death and de-
ruction, and in which men liue so for
certaine time and season, that after-
ardes they must dye euerlastingly?
herefore wee must pray feruently vn-
God, and beseech him, that wee, cas-
ng away al stupidity and blockishnes,
ay so seriously and earnestly bee tou-

ched with the sense and feeling of ou
sinnes, that wee may condemne ou
selues, bee displeased with our selues
tremble at his fearful iudgements, an
may through Christe him selfe by a tru
and vnfeigned faith, runne vnto God
great mercy exhibited and declared v
to vs in Christ. Now as for him whic
is so assailed with the sense and feelin
of his sinnes: and so prostrated and be
ten downe, that his faith is after a sor
decayed and ouerthrowne and hee wo
nighe cast into the pit of desperatio
let him heare this most sweete and d
lectable voice of Dauid: O blessed
that man, who hath his transgressio
and sinne pardoned and forgiue
Thinke with thy selfe, that Dauid
not farre from thee, but that he talke
euen with thee, that hee comforte
thee, that he reacheth and houldeth for
his hand to thee, to the end he m
bring thee safe and sound out of that
thie denne and dungeon of desperatio
Thou complainest and criest out, th
thou arte a most miserable wretch: b
hee praiseth and commendeth thee as
mo

Of the second sorte of men, which are touched and troubled with to great a feeling and sense of their sinne.

moſt happy and bleſſed man: Thou ſhe-
weſt vs the number of thy ſinnes, and
telleſt vs, that the burden of them is
heauier then the hil *Ætna*, as the Poet
ſaith, but hee pronounceth thy ſinnes
to be put away, & thee to be freed &
deliuered from thy ſinnes. What is
there therfore, which can turne thee a-
way from receyuing ſo great conſolati-
on? Doth not this moſt excellent ſer-
uant of God, in whoſe mouth the holy
ghoſt ſpake, ſeeme to bee a ſufficient
witneſſe for the truth of this matter?
But goe to, geue heede and attention
to the voyce of thy Redeemer. Heare
with what louing wordes our Lorde &
Sauiour Ieſus Chriſt calleth thee vn-
to him. Come vnto mee (ſaith hee) all
yee that are laden, all ye that are wee- *Mat.11.28.*
rie, whoſe minde fainteth and falleth
vnder ſo great & moſt heauie weight
of ſinnes. Now what wilt thou ſay
vnto theſe woordes? If thou doeſt con-
feſſe and acknowledge thy ſelfe to be a
ſinner, Chriſt calleth ſinners vnto him:
If thou art ſo loadē with manie ſinnes,
that thou canſt ſcarce draw breath, then

thou art that selfe same partie, vnto whom, that fatherly voyce and speach of our Sauiour is directed: therefore come boldely vnto Christ, and embrace remission of sinnes, which he offereth vnto thee. He receiuing and taking vpon himselfe thy sinnes, bestoweth vpon thee his righteousnes, and hauing by his owne proper death suffered the punishment due for thy sinnes, hee maketh thee partaker of his rest and ioyfull quietnes. Therefore let these come to our memorie, as oft as Sathan will cast into our minds the firebrands as it were of desperation, that so by a certaine faith & apprehension of Gods mercie wee may quench and extinguish those firebrands, & receiuing remission of sinnes, we may affirme constantly together with Dauid, that wee are now most happie and blessed men.

Now it is high time for vs to look more narrowly and nearely into Dauids owne woordes, that wee may also be sure to reape some profit and commoditie thence. Blessed (saith he) is the man, whose transgression is par-

done

doned,and whoſe ſinne is couered.

2 Bleſſed is the man,vnto whom the Eternall imputeth not iniquitie. Therefore he remembreth tranſgreſſion remitted,ſinne couered, and iniquitie not imputed. Wee haue alreadie entreated of remiſſion it ſelfe: nowe muſt wee ſpeake of ſinne couered, and of Iniquitie not imputed. And firſt of al, where as Dauid was not ſatiſfied and content to vſe one worde,but would declare the ſame matter in many words: by that he would admoniſh vs,that this remiſſion, whereof he entreateth, is a matter of great weight and importance,that no ſpeach of man can ſuffize to explicate and declare it vnto vs. Secondly,he would giue vs to vnderſtand, that that remiſſion is abſolute and perfect,leſt peraduenture wee ſhould ſuſpect, that our ſinnes are but onely forgiuen in part,and not in whole. Which doubt if at anie time it preuaile in vs, it will not onely thruſt out of our hearts all hope and truſt of ſaluation, but alſo caſt vs into moſt greeuous ſorrowes of minde and tormentes of conſcience.

Remiſſion of ſinnes is abſolute and perfecte.

Wherfore, that there might no doubt remain behind in our minds this our Prophet teacheth vs, That our sinnes are wholy forgiuen vs: your transgression (saith he) is remitted, your sinne is couered, your iniquitie is not imputed. Which Gradation wee must marke and obserue: for the former woordes seeme to be more largely and plainely expounded by the latter woords, which followe.

For if I should stand in doubt, what this were, to haue our transgression and sinne pardoned, he teacheth vs, that that is done, because it is couered before God, that may not lye open to his eies. Again, if so be that should not yet seeme vnto me plaine inough, he addeth further, that God dooth not impute that sinne vnto me: that is, that he dooth so esteeme and account of me, as if I had neuer transgressed his law.

The greatnesse and grieuousnesse of our sinnes

But perhaps the weight of my sinnes will let me, and cal me backe from this trust and confidence, as oft as I consider and remember that I haue offended God so often and so greeuously, so

that

hat my verie sinnes may enterclude and stop my way and passage to Gods mercie: Therefore lest this cogitation should creepe into our minds, let vs obserue and marke that Dauid in manie woordes dooth expresse sinne, sith that sometime he calleth it Transgression, sometime Sinne, sometime also Iniquitie; that by this meanes he might teach vs, that what sinne soeuer it be, it is pardoned and forgiuen vs by the great mercie of God.

doth not stopp from the faithful the waie to Gods mercie.

But the woord of couering and hiding may perchance seeme not so fitte and conuenient, for it is apparant and euident, that all thinges are manifest to Gods eyes, to which also the verie thoughtes and cogitations lurking in the secret senses of man are open, much lesse can sinne be any way hidde and couered from his eye sight.

Obiection.

I answere, that it is onely in the power of God to call those thinges, which are not, as though they were (as saith the Apostle) and on the contrarie, to make those things, which are to be accounted

Answer. *Rom.4.17.*

How sinne is saide to be couered before God.

counted, as though they were not. Wher
fore, when as wee say, that our sinnes
are couered, wee doe not take it in that
part and meaning, as though any thing
could be hidde from God, to whose eies
all things are naked and open, yea and
to whom euen the moste nethermoste
depthes of hel are manifest and easie to
be come vnto, as the Psalmist worthily
Psalme. 139. exclaimeth: Whether shal I flee from
thy presence! But because God him
selfe then dooth hide and couer sinnes,
when he blotteth them out, and when he
forgiueth them, and when hee accoun
teth them for sinnes not committed.
Therefore wee must bring out hither
those places of Scripture, which dis
pute and speake of this same Remissi
on of sinnes; and which affirme, that
Esay. 44. 22. the memory of our sinnes is quite aboli
Mich. 7. 19. shed before the Lord. I will put away
Esa. 103. 12 (saith the Lord in Esay) thy sinnes and
Esay. 1. 18. trãsgressions as a cloud, which verely
Psalm. 43. streightway vanisheth away: I will
Ezech. 18. cast them into the bottome of the
sea, I will remooue them farre from
thee, Euen as farre as the East is in
distance

diſtãce from the Weſt. If your ſinnes were as red as crimſon, they ſhall be made as white as ſnowe: And other ſuch like places, by which no other thing is ſignified vnto vs, but that which is ſaide in an other place, that God will not be mindfull of our ſinnes, and which is ſaid heere, that our ſinnes are couered, that is quite put away: for when as nothing can be hidde before God, it foloweth, that that is no more, which is ſaid to be couered before God, is thing alſo, Dauid would after a ſort ignifie euen by the alluſiõ of the words, o witte, Naſui and Caſui: as if hee houlde ſay, that thoſe thinges are co- ered, which are remitted. And allu- edly that kinde of ſpeech is maruelous effectiue, ſo that it dooth more fully ex- reſſe howe miſerable the ſtate and- ondition of thole men is, who haue not heir ſinnes forgiuen them, when as amely they are alwaies wide open to Gods moſt ſharpe and piercing eyes, Wherevppon it muſt needes bee, that moſt greeuous punishmentes followe, s wee haue alreadie before declared.

Ther-

Thereby it comes to passe, that when the Prophet complaineth of the manifolde and sundrie afflictions of the Israelites, he saith, That the Lord hath set their sinnes in his sight.

Psal. 90.

Therefore what shal wee saie of those men, which thinke that their sinnes are hidde & couered, if so be they were committed secretly, without the knowledge of men: as though the knowledg of men, were more to be regarded and respected than the knowledge of God. How happeneth it therefore, that thou doest feare the sight of men, and yet that the face and countenance of God cannot terrifie thee from sinning: what will it anaile and profit thee, to keepe thy sinnes secret from men, when as that chiefe Iudge of al shall marke and beholde thy trespasses with eies, which search and finde out all thinges, be they neuer so secret: Yea rather why doest thou not, as much as lyeth in thee, detest and display thy sinnes, as sores and woundes, before that most excellent and most gentle Phisition, that he may heale them: What sicke man or diseased

Sinne, albeit it be committed, so that men knowe not of it, is not yet for al that couered, for God seeth it.

sed person did euer dissemble and hide his woundes, and did not rather disclose and lay thē wide open, before the Phisition, who would minister to him some remedie and medicine for his maladie: Therefore lay forth thy wounde: For then it will be truely couered, when it is soundly healed. Surely it is well and wisely said of the auncient writers: Neminē sine teste peccare, quia conscientia est instar mille testium: (that is) That no man sinneth without a witnesse, because a mans conscience is iustified of a thousand witnesses. The definition of which conscience declareth sufficiently the matter it selfe: For it argueth thee so to sinne, that thy sinne cannot be hid, sith that euen thou thy selfe art giltie of thy crime. Yea, if thou wilt giue eare vnto thy selfe, thou shalt be both thine owne accuser and thy Iudge.

And surely ther are certaine manifest formes and footesteppes of Gods iudgment engrauen euen in the conscience it selfe, when as she doth reproue thee offending, and inwardly accuse

thee

thee before that chiefe and supreme Iudge: at whose iudgement seate he makes thee to appeare: wherefore wee must conclude, that sinne is indeede detected and opened before God, al beit it be kept secret from the knowledge of men: and that then sinne may bee sayde to be couered and hidde, when it is couered before God, that is, as I haue often sayd before, when it is remitted and pardoned by God himselfe.

When sinne is truly couered

There is also an other sorte of men, which endeuour & trauel by al meanes to hyde and to couer their sinnes before God; but they goe not the right waie about it, when as they perswade themselues, that their sinnes may be couered by mens satisfactions, and so are ignorant what sinne properlie is. For, I beseeche you, is it a light matter to offend God, seeing that it was necessarie, that the holie blood of our Lord should be once shed: for to wash away the filthe of our sinnes? Uerilie, wee are much like to Adam the first father of vs all, who after he had sinned, went about to hide and cloke his sinne, with figge leaues

The Papistes labor to hyde their sinne with humane satisfactions, that is, with vaine figge leaues.

Gen. 3.

There

Therfore when as I beholde those mi-
serable and blinde men, gadde hither
and thither to salue the wounds of their
conscience, that is, to couer their filthines with a vain cloke of figge leaues
sowed togither, or, (as Gregory Na- *Nazianz. in*
zianzen saith) to purge myre with *laudē Hyero.*
myre, and clay with clay: When as I
see both liue and deade men to be called
vppon in prayer: when I see superstition to be added vnto superstition, temples to be builded & erected vnto Idols,
men to punish and afflict their bodies,
and many such like deuises (for who can
recken vp all the errours of the Idolatrous Papistes?) surelie me thinkes I
see madde men casting a great bundell
of wood into the fire, supposing therby
to extinguish and qenche the fire. But,
O thou madde man, the more woode
thou heapest vppon the fire, the greater
force of flame doest thou stirre vp, and
the fire is made so much the more. So
in like manner, when as thou goest on
pilgrimage, when as thou spendest thy
goods, and leesest thy labour in singing
of Psalles, when as thou doest sollicite

the

the deafe eares of Idols with thy vaine babbling of Prayers, I pray thee, what else doest thou, but heape vp alwaies newe sinnes and offences, enflame more and more the kindled and incensed wrath of God against thee? Furthermore whē as neuertheles the prick of conscience stingeth thee, it ought to bee vnto thee a good and sufficient argument and proofe that thy sinnes are not couered. For wee must hearken vnto Saint Iohn saying, If our conscience condemne vs, GOD is greater then our conscience. Wherefore let vs holde this assertion and principle of Christian Religion, that our sinnes can bee couered by no other meanes, than by the onely meere mercie of God remitting and pardoning them.

Iohn. 3.

How farre foorth we ought to be mindefull of our sinnes.

But heere peraduenture some man may aske this question of me, how farre foorth wee ought to be mindefull of our sinnes. And whether they be so couered or no, that they ought to be buried (as it were) of vs in perpetuall oblivion. Which question that wee may the better dissolue, we must repeate that

saying

saying, which was much and often vsed of the auncient fathers, namely, that then our sinnes are forgiuen vs, when as wee doe accuse our selues before God: that then wee are iustified, when wee condemne our selues, that then our sinnes are couered, when wee discouer them, and acknowledge them before God. Wee ought therefore to call our sinnes to our remembrance, not that we must doubte of the remission of them, but that that same remembrance may make vs more thankefull towards God, and more wise and warie lest we offend hereafter. Also that remembrance of sinnes past, helpeth much to the beating downe of pride, if incase it inuade vs at anie time. That I may omit and let passe, howe by that meanes, wee are made to deale more fauourablie and friendly with our brethren, which offend: wee must marke well and obserue all these and manie other such like thinges, when as wee dispute of hiding couering, and concealing our sinnes before God.

But nowe what shal wee saie of men:

shall

shall wee also wishe, that our sinnes were couered from mennes eies? I answere, that that cannot be simplie set downe and absolutelie determined. For it may be, that the same detection and cõfession of our sinnes before men, may serue to the glorie of God, and to the edifying of his Church, in which thing wee must freely disclose and vnfoulde our sinnes and flie al backwardnesse in this case, as we see Achan the Israelite did, who gaue the glorie to God, when as he confessed his sinne before al the people at the exhortacion and commandement of Iosua. But if so be our neighbours shoulde suffer ante losse or detriment, when our faults are tolde abrode, then wee must praie vnto the Lord, that he would couer them both before him selfe and before men. But alwaies let vs remember this lesson, that we ought to obey God, and not man: neither that we are therefore iust and righteous, if men iustifie vs, but if God himselfe doe not impute our sinne to vs, as Dauid hath testified heere in these woordes:

Howe farre foorth our sinnes ought to be couered from men.

Iosu. 7.

Blessed is the man, to whom the

Lord

Lorde imputeth not Iniquitie: which woordes doe signifie vnto vs, that sinne doeth streightwaie make vs guiltie before God; insomuch that if the Lorde should impute our sinne vnto vs, that is, esteeme it to be so hainous, as it is, wee must of necessitie perishe euerlastingly: For so Dauid saith in an other place: If thou O Lord shalt strairly marke and obserue our iniquities, who shall stand? *Psal.130.3.*

Obiection. But some man may say vnto me: Seeing that God is iust, how happeneth it, that he doth not impute our sinnes vnto vs?

Answer. Verely euē for Christes sake our Mediatour and Aduocate, who suffered the punishment due for our sinnes, and so hee is the cause, why our sinnes are not imputed vnto vs, or laide to our charge. God was in Christ (saith the Apostle) reconciling the world vnto him selfe, not imputing their sinnes vnto them. *2.Cor.5.19.* It remaineth now, that wee pray vnto God from our heart, that hee would of his exceeding great mercie, and that for Christes sake our Redeemer, pardon and forgiue vs so manie faultes and crimes, which we

haue cõmitted, our so great ingratitude & vnthankfulnes, finallie our so many & so horrible pollutions & filthines of life. Now to the end our sinnes may be both forgiuẽ & couered & not imputed by the pretious blood of Christ once shed vpon the crosse, I beseeche our most merciful father, that he would giue vs a true and liuely faith, by wh wee may embrace so great a benifit in Christ. Now it followeth in the Prophet Dauid.

And in this Spirit there is no guile. That is, Blessed is he, in whose Spirit there is no deceit found. Which wordes haue this meaning, that he is blessed, wh hath receiued remission of sinnes, so from his heart and without dissimulation, that he abhorreth sinne hereafter, and wholy applieth himself to righteousnes & godlines of life. Therfore these words of Dauid are properly directed against hypocrites, who, albeit they seeme outwardly to embrace vertue, notwithstanding inwardly in their hearts do hate & detest it. Verie wel dooth Basill allowe that saying of Plato: Extremum hunc esse iniustitiæ terminũ, eũ videre iustũ qui non sit iustus, (that is) That this is

Basill ad pop. hom. 24.

the worst point of wickednes that is, for a man to seem iust, that is not iust. And contrariewise he condemneth that saying of Euripides: Cupio bonus videri, magis quã esse: (that is) I desire rather to seeme a good man, than to be indeed a good man. And truely, this sentẽce of Dauid doth aptly agree wt the former wordes: For Dauid intreated before of remission of sinnes to be apprehended and taken holde vpon by a true and liuely faith: nowe hee pronounceth it to be necessarie for vs, that our mindes be free from all hypocrisie if we will obtaine by faith (as it becommeth vs) Pardon and Remission of our sinnes. Which is as much as if Dauid himselfe should vtter these woordes vnto vs: This felicitie and blessednes, which I so greatly commend vnto you, dooth not befall to them, which glister and shine in a certaine vaine and outward shewe of godlines, and yet in the meane season, carie with them inwardly a filthie and polluted minde: al hypocrisie must be far frõ vs, al dissimulatiõ must be banished. For this our felicitie

They which desire remission of sinnes must be void of hypocrisie.

requireth the puritie of the minde of man: there it abideth, there it sticketh fast, it hateth and abhorreth all fraudulent caues and darke dennes of hypocrites, and is alwaies couersant in the most pure and cleare light of faith. Wherefore there seeme to be two doctrines, which we may well gather out of this place. The former is this, that there is no societie betwixt faith & hypocrisie. The latter, is this, that then onely our sinnes and offences are pardoned vs, when the fruites of this our Remission and pardon (that is) when the studies of Godlines and vertue, doe folowe.

A similitude which dooth expresse how faith and hypocrisie doe differ.

And that we may entreate of hypocrisie, thou canst finde nothing more strang and diuerse from the nature of faith, than this dissimulation. For like as a painted fire doeth differ farre from a true fire, sith it hath onelie the shewe and shadow of a fire, and not also the effectes and force of a fire: So hypocrisie hath indeede a certaine similitude and resemblance of vertue, but if thou drawe neere to it, and marke it well,

wel, then thou shalt finde it to be but a painted and shadowed fire, whose light thou canst neuer see, & whose heate thou canst neuer feele. Assuredly faith hath his seale in the heart, but hypocrisie in the countenance: faith is thitherto wholie bent, to please God; but hypocrisie laboureth to be liked of men: finally, faith is truely effectuall, constant, and perpetuall; but hypocrisie dooth quickly fade, and fall away like a flower, and her vaine painting and colour of godlines being take from her, she dieth, and withereth: so that it is most truely said of Nazianzen, That nothing which is feigned, can be firme and solide. For vertue, the better thou knowest it, so much the more thou louest it: but hypocrisie, as soone as euer it is knowne, it dieth, and ceaseth to be hypocrisie anie more. Therefore that selfe same Nazianzen dooth most trimly compare Hypocrisie with histrionicall harlots, which lacking their owne naturall beautie, vse painting: and so (saith he) they become more deformed for their fayrnes. But nothing can more fitly

Nazianzen. de funere patris.

fielie be ſpoken of hypocriſie, then that
Mat. 23. 27. which our Lorde Ieſus Chriſt obiected
to the Phariſees Hypocrites, namely,
that they were like to whited Tombes.
For albeit in painted ſepulchres there
apeare outwardly certaine ornaments,
notwithſtanding inwardly there is no-
thing but deade mens bones and filthie
ſtinke. Then which ſimilitude, nothing
could be ſpoke more fitly to the purpoſe.
Surely hypocrites may well and right-
ly be ſent to look on ſepulchers, who are
indeed dead, although by a vaine ſhewe
they feigne themſelues to liue. Where-
fore it is not harde to iudge, that he
which thinketh that there is ſome ſoci-
etie and felowſhip betwixt faith and hy-
pocriſie, will ioyne togither contraries,
and thinges in nature abhorring one
from an other. Hereupon is it now,
that Dauid hath not vnworthily exclu-
ded it diſputing of Remiſſion of ſinnes,
which by no meanes can be ſeparated,
and ſeuered from faith. Now Dauids
meaning is, vnder the name of Fraud
and Deceite, verie wittelie to ſignifie
and ſypher out hypocriſie vnto vs: ſee-

ing

ing that an hypocrite is so deceitful that he deceiueth not onely other but himself also, most of all. And me thinkes an hypocrite dooth, as if a man being in great pouertie & penurie of al things, will not take anie paine and trauell to procure him thanks necessarie, but thinketh it sufficient, so he be commonly accounted rich, & in the meanetime boasteth that he can notablie deceiue men. I graunt in deed (O thou hypocrite) my selfe to be deceiued, which doe thinke thee to be rich and wealthie: but howe much more shamefully doest thou deceiue thy selfe, who being content with a false shadow of riches, doest not apply thy minde to get true riches? Wee see therefore how properly this our Prophet hath called hypocrisie deceite and guile.

Hypocrites doe not onely deceiue other men, but also themselues most of all.

Now I come vnto that which in the second place I affirmed, to witte: That Remission of sinnes apprehended truely and from our heartes ought necessarilie to bring foorth the studie of godlines, as her fruite. For like as wee say, that that tree onely liueth, and

Remission of sinnes taken holde of by a true faith fructified in the studie of godlines.

is fertil, which bringeth forth her fruit in due time and season, otherwise wee a it a blocke or a dead stocke: So, after that the trust and confidence of remission of sinnes hath once taken root in our mindes, it by and by spreadeth foorth her force, and growing on high flourisheth daily with newe encrease; so that from thence most excellent studies of godlines grow out, and great dueties of loue and charitie are dailie brought foorth as the most plentifull fruites of faith. For how can it possiblie be, that thou shouldest from thine hearte feele, & perceiue thy sinne to be forgiuen thee, but thou must needes on the contrarie part abhorre sinne from thine heart, but thou must needes detest it, but thou must needes applie thy mind to the studie of vertue and godlines? Therefore this wee must say and set downe, that their sinnes onely are forgiuen them, which feele their sinnes, and which in feeling, hate and flee them, yea and which fleeing them, are with all the force and bent of their mind caried forwarde vnto vertue, which is contrarie

vnto

vnto it, for so (as the Apostle saith) We are made free from sinne, that wee should serue righteousnesse, that is, that our minde being (as it were) out of the seruice and wages of sinne, should wholy giue it selfe to the studie of godlinesse and holinesse: like as also it is saide in an other place: That now there is no condemnation to them, which are in Christ Iesus, euen to them, which walke after the Spirit, and not after the flesh. Now let vs remember alwaies, that wee entreate of the true fruites of iustification, which verilie spring euen from the heart root. For which cause the Psalmist hath named the spirit it selfe, saying: And in his spirit there is no guile. Which he dooth adde, not for that the sanctification of the godlie is so fast locked, and shutte vp in the minde, that it may not come out, but because those woorkes are onely good, and doone in their right kinde, when they proceed from a right and sound heart.

Rom. 6, 18.

Rom 8. 1.

What is mene heere by Spirit.

But heere in this place wee must refel those mens opinion, which think that

that there is an essential Righteousnes inherent in vs, by which wee become iust and righteous; yea and they wrest this saying of Dauid to the confirmation of their errour, whereas he saith, That he is blessed, whose sinnes are so remitted and pardoned, that in his spirit there is no guile: That is, (say they) In whose minde resteth Integritie and perfection. Out of which place they conclude: That to make vs iust and righteous, Christes, (that is an other mans righteousnes) is not imputed to vs, but our owne proper righteousnesse. But surelie these men goe farr from Dauids minde and meaning, neither doe they defend and maintaine a right doctrine concering iustification. For iustification must not be confounded with the effectes of iustification. For who is so foolishe and so madde, as to oppose and set the riuers against the fountaine it selfe & originall headspring, & doth not rather think that the riuers & streames must be drawne from the fountaine? In like maner must wee set downe this as a principle, that

Christes

Christes righteousnesse imputed to vs, is (as it were) a continual flowinge fountaine, and a most plentiful well-spring, out of which all the droppes of righteousnesse and holinesse, if there be anie in vs, haue flowed. Moreouer seeing that it is euident and plaine by the Apostles woordes, That we are iustified by faith. And seeing that iustification hath two partes, whereof it consisteth, to witte Remission of sinnes and imputation of righteousnesse: how can it be possible that we should be iust and righteous by anie righteousnesse which is inherent in vs, when as mortification dooth in order folow iustification? Againe this principle also must we cõsider, that we cannot be counted iust by that righteousnesse which is onelie begoon & vnperfect, but by that which is perfect & absolute. Goe to now, let our aduersaries bring foorth, if they can, euen but one of Adams posteritie (Christ excepted) in whom such a perfect righteousnesse may be found. Which thing if they cannot doe, surely let them confesse, that to make vs iust and righteous

Rom. 3. & 5.

ous, Christes righteousnesse must of necessitie be imputed vnto vs. For when all is doone, that righteousnesse of his, is onely perfecte and absolute in all poyntes. Wherevppon it is, that the Apostle affirmeth Christ to be made vnto vs righteousnesse. But they obiect & say, that God cannot accoũt those for iust and righteous, which are not so indeed. As though herelie we be not indeed righteous, if we be made iust and righteous by the imputation of righteousnes. For I pray thee, what if when thou thy selfe art not able to pay thy debt, some man shall satisfie thy creditour in thy name, and in thy behalfe for thee, art thou not in very deede discharged acquited and released freely, from thine obligation, wherein thou wast bound, albeit thou thy selfe didst not personally pay him? What, are wee not truely and indeede raunsomed and reedeemed? are we not truely reconciled and made frendes with God? But that most excellent benifite we our selues did not procure for our selues, but Christ by his owne proper death purcha-

1.Cor.1.30.

Obiection.

Answer.

purchased it for vs. For wee died not on the crosse, wee did not suffer the punishment due vnto our sinnes, wee did not sustein and beare the wrath of God, finally we did not satisfie his iudgemẽt, but in all these wee must of necessitie runne vnto imputation: But it is better to cõclude this place with the wordes of the Apostle, than with thine owne wordes: As (saith he) by one mans disobedience, manie were made sinners: so by the obedience of one, are manie made righteous. By which wordes we are most plainely taught, that by Christes righteousnesse we are made righteous before God, of which iustification notwithstanding, this is the effect, to begette in vs the study of righteousnesse and godlinesse, and to enflame vs to the loue of vertue & obedience towards God. But now because that endeuour of ours to righteousnesse is as yet vnperfect, we must alwaies runne vnto that perfect righteousnesse of Christ, that so the Lorde woulde in his beloued sonne embrace and accepte both vs, and al that are ours. Now that

Rom.5.19.

this

this is the sense & meaning of this our Prophet Dauid, wee haue before sufficiently declared: Yea, euen the woorde it selfe of guile and deceite, which he vseth, dooth expresse the matter sufficiently. For he sayeth not, that he is happie and blessed, in whose woorkes nothing is wanting: but whose sinnes are pardoned, & whose mind is voyd of all dissimulation, as is aboue saide. S. Ambr. no doubt had respect and regarde vnto that, when he saide: Non gloriabor (inquit) quia iustus sum, sed quia redemptus sum: Non quia vacuus sum peccato, sed quia remissa sunt mihi peccata: Non quia profui, aut mihi quisquam profuit, sed quia pro me aduocatus apud patrem Christus est, quia pro me sanguis Christi effusus est: that is, I will not glorie (saith he) for that I am righteous, but for that I am redeemed: not because I am cleare from sinne, but because my sinnes are forgiuen mee: not because I haue profited others, or anie other profited mee, but because Christ is an aduocate with God

S. Ambrose in his booke de Iacob & vita beata, lib. 1. Cap. 6.

the

the father for me, and because the blood of Christ was shedde for mee. These are Saint Ambrose his owne woordes.

Whether the faithful be wholy voyde of hypocrisie, or not.

This question may notwithstãding be iustly demaunded: whether that those men, which are sanctified of God, and are made partakers of Christs righteousnesse, haue their mindes cleane void of all hypocrisie and dissimulation, or not? To this I answere: that those thinges which are in the Saintes of God, euen most pure and perfect, notwithstãding are not without some blot or blemish. But sure it is, that Dauid dooth heere entreate not of those sinnes wherein the Saintes are displeased with them selues, and which they doe withstand and resist, but of that wickednes and malice wherein hypocrites flatter themselues, and which only they cloake by pretending some shew of vertue & honestie. And that this is Dauids minde and meaning the Hebrew word which he vseth doth sufficiently shewe. For it fitly agreeth to those peruerse fellows which wound their neighbours in fraude

fraude and deceit, as with a dart priuily cast by one, that lyeth in waite to hurte. Wherefore Dauids wordes must not be applied to the spottes and blemishes of the Saintes, and to those remnantes or reliques of sinne, which alwaies stick fast, yea euen in the most holie men of God, so long as anie liue heere in this world.

Now it remaineth, that wee apply this doctrine to our selues, and that we remooue farre from our minds all dissimulation, deceite, and guile: and that rather we embrace puritie and integritie, neither that we be of a double heart as the Scripture speaketh, but that from our heart and without al hypocrisie we endeuour to be godly and righteous. But now let vs see, what else the Prophet dooth teach vs.

The second parte of this Psalme.

3. When I held my toung (sayth he) my bones waxed olde through my roaring all the day long.

Hitherto he hath set downe the sentence concerning manes felicitie and blessednesse to be reposed in remission of sinnes: now followeth the confirma-

tion

tion and proofe of that sentence by Dauids owne example, which I sayde in the beginning to be the second parte of this Psalme. Nowe these woordes seeme at the first sight, to haue some difficultie and obscuritie in them. For roaring is contrarie to silence: so that no man can be said truely to haue holde his tongue, which hath all the day long roared, that is, mightely yelled and cried out for sorrowe. Wherefore this place is of some Interpreters thus expounded, they would haue that clause (my bones waxed olde) to be repeated, as if Dauid should say: Whether I vsing silence kept secret my sorrowe, within my hearte, or whether I did weake out into greines, and ouer eyes, that most great and greeuous sorrowe alwaies remained, which inwardly did eate vp my bowelles, and almoste sucke euen the marrow out of my bones. Wherefore by a right repentance, and sincere confession of my sinnes, I did flee vnto the Lordes mercie, whereby it came to passe, that I was eased of my sorrowe and griefe, hauing taken holde

fast of the remission of sinnes. Which interpretation conteineth in it true doctrine: for so there are set before our eyes those most grieuous sorrowes, which we suffer as long as we feele the wrath of God kindled against our sinnes, as I haue alreadie somewhat touched. But others doe expounde Dauid his wordes thus: [Because I haue kepte silence] that is: As long as I did not (saith he) confesse my sinne before God, my bones waxed oulde by reason of my dayly groaning. For the hande of God did still afflict mee with daily stripes & strokes. Wherfore I decreed and determined with my selfe, to confesse my sinne, and to lay foorth before the Phisition (as it were) the festered corruption of myne vlcer, to the ende hee might bring mee some remedye for my woundes. Which exposition seemeth aptlie to agree: For wee must noate the conjunction of his daily plagues with his daily roaring. Moreouer, whereas before the confession of his sinne, the hande of God striking and

punishing

punishing him ceased not (which wee may gather out of this place) and whereas Dauid testifieth, that euen whē God did smite him, he roared all the day long: that is, He lifted vp his voyce and cried out for the bitternesse of his sorrow. Who doeth not see, that that silence, wherof he speaketh heere, may most fitly bee referred vnto the sinne, which hee is saide to haue hid so long in silence, as long as hee did not from his heart confesse it before God: he saith therfore, Because I kept silence, my bones waxed ould. These wordes will agre well with the former, if wee say, that this is a transition from a generall doctrine vnto Dauids Hypothesis, or speciall example. For, after that he had commended Remission of sinnes so highly vnto vs, that hee also had reposed mans felicitie in it: Lest (saith hee) there should some doubt remaine still behind, I will set my selfe before you, in whom yee may behold, as in a glasse or mirrour the truth of this sentence. When as the fury and wrath of God, being

Dauid descendeth from a generall doctrine to his owne particular example.

kindled through the greatnes of my sinnes, did afflict me with exceeding sore and daily torments, I could neuer apply any other medicine to my malady, nor any other remedy to so many & so great sorowes then this, if I did as an humble suppliant flee vnto Gods mercy, & as it were prostrating my selfe at the feete of his most excellent Maiesty, did acknowledge my sinnes, and craue pardon for them. Wherfore by this example of Dauid wee are to be taught, that those giftes of God, which are bestowed vpon euery man, ought to be applied and employed to the profit and commoditie of al. For like as in the bodie we see there is so excellent a coniunction and consent of the members, that euerie seuerall parte dooth bestow whatsoeuer it hath to the common vse and conseruation of the whole: so also ought wee to doe, if euerie one of vs doeth truely belong and appertaine to the bodie of the Church. This euen prophane heathens knewe, when as they taught vs in their writings, That we are not borne

Gods giftes priuately bestowed, must be employed publikly to the benefit of all.

Plato ad Architam. Cic. lib. 1. de offic.

borne for our selues, but that our natiue countrie dooth claime one part of vs, our parents challeng an other part, and our freindes the third parte: Which saying how much better and more truely may it be spoken of the Church? Wherefore let vs so labour and trauell, that Gods benifites bestowed vppon vs, lye not buried in darkenesse by reason of vngratefull silence, but rather that they may serue the common commoditie, and safetie of all the rest. Dauid might haue kept close in silence that excellent benifite which he had receiued of the Lorde, hee might haue solely and secretly enioyed it by him selfe: but he wouldo not but that a matter of so great weighe and importance (should be communicated, and imparted to others. For hee knew full well that men might fall oftentimes into the like tormentes of conscience for their sinne: therfore lest others might seeme to lack his ayde and assistance, he hath performed that, which they are woont to doe, which are recouered from some greeuous disease, when as

they instruct those, which fall into the selfe same disease, what remedies to vse: and (to vse Nazianzenus his similitude,) They which haue beene bitten of serpentes, are woonte to giue counsell vnto them, which haue receiued the like wounde, and they (saith he) which are wrapped in a cómon miserie, are linked in like sorrow. Which thing also Dido in the prophane Poet vnderstoode, which being not ignorant of her owne misfortune, had learned to succour and relieue them that were in miserie.

Nazianzen. de rebus suis.

Dido in Virgil.

But principally we must consider, who it is, that professeth to apply a salue to our sore and promiseth to minister a remedie to our disease. It is euen Dauid, Dauid (I say) both a king and a Prophet, who surpassed and excelled in so manie and so great giftes, that it is harde to be saide of him, whether he was a stowter King, or an holier Prophet. Yee notwithstanding, which amongst others surmounted and excelled in wealth, in glory, in vertue, & holinesse, doubted not in this place to take

We must consider the person, which ministreth the medicine.

take vpon him the part of a Teacher, or rather to doo the vuetie of a Phisitiō, that so he might apply some comfortable lenitiues and milde plaisters to our diseases. And (which yee may the more marueil at) to make vs the more prompt and ready to receiue those remedies, he himselfe sheweth vs his scarres, and, as it were, poynteth with his finger to that parte, wherein he tooke the wound, and by what meanes he recouered his health, that is, he freely confesseth his sinne, and hath deliuered out in writing that selfe same confession for an euerlasting and perpetual memory to men. What! hast thou so forgot thy selfe Dauid, that thou wouldest prouide so yll for the glory of thy good name, and for the report of thy renoume and fame abrode? O (saith he) it sufficeth and contenteth mee, if so be the glorie of God, which healed me, dooth shine in my detected and discouered wound. Let vs therefore cast our eyes hither, that the example of so notable a man may teach vs, how that there is no cause, why we should be

Let vs not be ashamed euen publikly to cõfesse our faultes, if so be therby the Church may be edified. Dan. 1.

be ashamed freely and franckly to confesse our faulte euen before all men, if so be the glorie of God by the confession be set foorth, and if so be there come anie commoditie by it to the Church. This the same Dauid did in his 51. Psalme, and in other Psalmes euerie where. This thing also did Daniel both in his owne name, and in the name of the whole Church and congregation of Israell, whose sinnes he testified and witnessed before al posteritie. But the person of a king dooth chiefly vrge this confession. For in these dayes the matter is come to that passe, that they which are mightier & nobler than others, are so much addicted to their owne priuate glorie and renoume, that they are not ashamed to preferre it, both before Gods honour, and also before the publike profite. Yea, many also as soone as they become Kinges and Princes, are so puffed vp with vain opinions of themselues, as though they had ceased to be men. Chrysostome

Chrysost. in 2. Cor. hom. 15.

saith: Imperare est ars omnium maxima: (that is) To beare rule is of al arts

the chiefest and hardest. And surely so it is. Whereupon is grounded this principle, that the faultes and offences of Kinges and Potentates are farre more grieuous then other mens. For as if at any time the sailers & mariners offend, which climbe the mast, of the shippe, which runne vp and down the hatches, which rowe the vessell, there will not be so greate perill and daunger, as if the Pilot offend and do amisse, which holdeth the helme, and guideth the sterne: So the sinnes and offences of Kinges and Magistrates are of great importance, and oftentimes they draw vpon their owne heades great confusion of all thinges. Therefore let no man pretend at anie time his scepter, his myter, his glorious and glittering ensignes and cognisances of a Magistrate: for these do not diminish, but rather increase his sinnes and offences, and looke howe much higher thou art in dignitie, and mightier in authoritie, by so much are thy sinnes the more daungerous, seeing that thou doest not onely hurt by thy faulte

The faultes of kinges are greater and more grieuous then other mens.

fault, but also by thine exãple. Which when Dauid knew thoughly, he was not affraied to commit to writing this confession of his sinne, to the ende it might be read and receiued in all ages to come. Wherefore when as I reade it, mee thinkes I heare Dauid speake thus: Be it knowne to all posterities, (For this will I proclaime in as loude a voice as I can.) Be it knowne (I say) to all posterities, that I did offend, that I did despise the bountie and liberalitie of God my moste mercifull father, that I was ingrate and vnthankefull, that I being wrapped with the desires of the worlde and lustes of the flesh, lay in most grosse and palpable darkenesse. Let this voyce, let this confession, let these teares testifie & witnes my faulte before God and men. But yet let this be a perpetuall monument of Gods great mercie and fatherly fauour, that he with his helping hand raised me vp, being a miserable man, and one that lay as it were in a darke dungeon, that he admitted the confessiõ of my sinnes, that he heard my prayers and grie-

vous

nous groanes, and finally that by his spi-
rite he hath surely sealed to me in mine
heart the forgiuenes of my sinnes. So
Dauids example must be proposed, not
onlie to priuate men, but also to publike
Magistrates, which beare the greatest
and worshiest offices, that they may
learne thereby to preferre the publike
safetie and saluation of their subiectes,
before their owne glorie, and before all
their priuate affaires.

But heere a question may seeme to arise about Dauids silence. Because I kept silence (sayth he) my bones waxed olde. For shall we say that Dauid held his peace, and did not by and by confesse his sinne? Assuredly it seemeth strange, that so excellent a man as he was, should continue senseless in his sinne, or should couer it with silence, and secretie & that before God. Therefore, why doeth he say in this place, that He held his tongue? To this question I would haue this answer suffise: to say, that it is no absurditie, that Dauid was not streighteway brought to the confession of his sinne. Which may easely be

Obiection.

Answer.

be proued by this, that he hyde euen from God more then nine moneths his adulterie committed with Bethsabe. Not that he was throughly hardened in sinne, but for that he slept in it, vntil such time as he awakened by the most grieuous obiurgation, and reprehension of Nathan the Prophet. Which place declareth, that Satan chiefely aboue all thinges endeuoureth not only to allure vs to sinne, but also laboureth to cast ouer our eyes the darke vaile of sinne it selfe, lest wee should see it, and feele it, that so by little and little the Serpent might at the length possesse vs wholy. And so it commeth to passe, that the nigher men be to death the lesse they see death, & the lesse they feele it. Let vs therefore take heede that wee fall not into so greate a daunger, and let vs beware of Satans sleightes and traines, who by little and little instilleth into our minds the poyson of sinne, till at the last it redound to our destruction. There are three times and seasons, therfore to be considered of vs: One, when as we sleepe after a fore sinne

2. Sam. 12.

Three times to be considered of vs.

sinne. The second, when as the sense & feeling of sinne is stirred vp in vs, and when it pricketh our consciences with his stinges. The third, when as we being brought vnto a true confession of sinne do also embrace remission of sinne in Christ. Wherefore Dauid in this Psalme doth seeme to haue described the two last times, when he rehearseth whose exceeding sorrowes and dolours wherewith he was afflicted, vntill he fleeing to Gods mercie, apprehended by a certaine and a true faith remission of his sinnes.

Repentaunce is the gift of God.

But hence wee may marke and obserue, that true repentaunce is the gift of God, and that by no meanes it dependeth on our power and strength, in that the Apostle saide not without a cause: If God at anie time wil giue them repentaunce. For if Dauid himselfe did not streightwaie feele his conscience quieted and pacified, but was a long tyme, and that greeuously tossed in the midest of those his sorrowes, in doubtles were inflicted vpon him by the apprehension of Gods iudgement

2. Tim. 2.

and

and terrour of his lawe, what may we hope for of our selues, who are so farre from Dauids integritie? Againe, when as repentance cannot be without faith, nor faith wout the spirit of God, who doth not easely perceiue, that this gift of repentance, is not gotten by our strength, but is bestowed vpon vs by the liberallitie and mercifull goodnesse of God? Who therefore can abide those men, who securely despise and carelesly contemne the doctrine of repentance and all exhortations and reprehensions, yea, and which procrastinate and delay the amendement of their life, as though they had the gift of repentance in their owne hands, & as though they might repent as oft as they would? But surely they are much deceiued. For it is not rashly & for nothing, that the Prophets vrge so often this common place in their Sermons: That sinners must repent, whilest time serueth and suffereth: also that they must not expect and waite so long, til the doores of repentance be shut, which euen our Sauiour Christ expressed vnder a pretie parable

Repentance is the gift of God.

2. Tim. 2.

Math. 25.

of

of the fiue foolishe virgins. Moreouer wee muste not omit and let passe, howe that there are certaine degrees of repentance. For first of all, that same dulnesse and drowsinesse is shaken of, whereby naturally we are hardened in sinne. Secondly, we are moued with an earnest sense and feeling of our sinne. Thirdly, the tribunall seate of God set before vs terrifieth vs, his threates affray vs, and the sentence of Gods diuine law dooth amase our mindes, also the sore bitinges of our punishmentes, whereby the Lorde putteth vs often in minde of our sinnes, dooth pricke vs. But of al sorowes that is most grieuous, which proceedeth from the stinges of the conscience: vnto vh after that at the length we be come, we muste take great heede that we do not cleaue fast to those terrours, but we muste goe on farther, namely, vnto Gods promises, & vnto his mercie manifested and reuealed vnto vs most plentifully in Christ: and verily this last cogitation, is of all other, most sweete, and is (as it were) Physick to cure the conscience. But hereof ariseth

Certaine degrees of repentance.

The spirituall warrefare in a faithful penitent.

ariseth a certaine spirituall combate, and conflict betwixt feare and trust, and betwixt desperation and hope: so that after a sore death seemeth to shrine and wrastle with life, threatninges with promises, the lawe with the Gospel, finally hell with heauenly glory. Now faith being armed with the promises of the Gospell, and being on euerie side vpholden & vnderpropped by the merits of Christ, doeth hath obteine the victorie and conquest: and also reioycing and triumphing doeth breake out into a true confession of her sinne, which she hath remitted and pardoned her in the passion of Christ, and by his most perfect obedience, which he fulfilled to God in our names and in our behalf: so that the true confessiō of our sinne is as it were, the triumph of our victorious faith. All these thinges therefore we may beholde in Dauid, as in a glasse, as we haue alreadie aboue noted. Now let vs discusse Dauids woordes: My bones (saith he) waxed olde in my daily roaring: In these woordes he signifieth no common, but an extreme sorrow

Confession of our sinne is the triumphe of our faith.

sorrow, and such a sorrow as pearcing after a sore euen his inwarde partes, and most vehemētly vexe and trouble his minde, which is declared by the worde, Waxing olde. For that which Solomon saide is proued most true: That the sorrow of the minde drieth vp the bones: as also the Prophet complaineth in the 102. Psalm, That his bones are dried vp, and burnt for sorrow: And our Dauid likewise in the 6. Psalme, and in the 31. Psalme exclaimeth, That his eyes were as it were consumed with age, and that his verie bones were eaten vp and putrified, because he had yeelded himselfe to so manie and so great griefes. Al which words doe most significantly expresse the force of sorrowe. For we know that nature hath thus ordeined, that they which are worne in yeares, are nowe farre feebler then they were before: For, by reason that their natural humor or moisture is dryed vp, their bodies become both dryer and also weaker. Therefore the Scripture is wonte to compare mans life with a flower: nowe we see

Prou. 17. 22.

Psal. 102.

Psal. 6. 7.

Psal. 31. 9.

Psal. 90. 5.
Iob. 14. 2.

that the leaues of the withered flower
are parched and drie. Wherefore this
our Prophet doeth fitly allude vnto the
of waxing olde, to signifie the bitter-
nesse, and vehemencie of his sorrowe;
as if he should say: Like as men, when
they haue finished the course and runne
out the race of their life, doe feele their
bodie weake and weare, and euen their
bones dried vp, and almost wasted with
all their marrow: So there are so many
cares and sorrowes which torment me,
that euen in the flower of my youth, I
seeme nowe to represent olde age.

A similitude.

This therefore was Dauids meaning to distinguish his sorrowe from
feigned and dissembled sorrow, for ma-
nie are sorowfull, where it needeth not,
where where it needeth, they are not so
rowfull. For who is he among manie,
that sorroweth, as he ought to do, for his
sinnes committed, and is mooued with
true feeling of the: Certes manie make
a shewe of such sorrowe, but it often-
times falleth out, that they lament and
are sorowfull in tongue onely, so that
the common saying may woorthely

The sorrowe of repentance is a true and vnfeigned sorrowe.

gree to them. Their teares are soone dried vp. But David rehearseth his very bones, the rather thereby to signifie his sorrowe to be setled, and after a sorte seated in his heart, and inward parties. Hitherto also pertaineth that word Roaring, whereby he declareth that his sorrowe and mourning was not meane or small, when as he brast forth into great outcryes, taking his similitude from the Lyons, whose roaring is woont to be heard far and wide: by which similitude Iob also expressed his sorrowes. Moreouer where as he saith, that his sorrowe was daily and continuall, it maketh it also to seeme to be farre greater and more grieuous. Therefore the Spirit increaseth finely by degrees, whilest that the word following still giueth a force to the word going before. First of all, that is no light or small sorrowe, which pearceth euen the marrow of the bones. Secondly, that is a great sorrowe which expresseth not vsuall and common clamours, but horrible outcries, so that it may be thought not so much to be the voice of a

Amplification of Dauids sorrowe.

man, as the roaring and yelling of a Lyon. Thirdly and lastly, that is an exceeding great sorrowe, which is ceased by no intermission and stint of time. Therefore if thou heape but all these togither, thou shalt easily see Dauids sorrowe and griefe to be augmented and amplified with as great force and efficacie of speech as might be deuised.

Obiection. But heere maye arise a certaine doubt: For howe can those woordes which are spoken of so great mourning and of such immoderate sorrowe agree to Dauids person? Wee must make

Answer. this answer, that this is not Dauids minde to compare himselfe with brute beastes, that so as it were loosing the bridle to his lust, he might be wholy caried away to lamentation and impatiencie. But this is spoken poetically to expresse the bitternes of his sorrowe, as otherwhere this woorde roaring is manie times vsed to the same ende and purpose. Therefore let vs say some-

Of the sorow, which is in the godly. what of mourning, and of those sorowes which betyde to goodlie men, and let vs see howe farre forth we either may, or

ought

ought to beare with them in this matter. First of al, it is euident that those womanly eiulations and outcries, into wh the wicked are wonte to breake out, as oft as they are in anie distresse, are in no wise to be allowed of, sith that they doe not onely yll beseeme a man, but also are woont to proceede from impatiencie and desperation. Moreouer euen the Philosophers themselues supposed such tender nicelinges and weakelings not to be woorthie the name of a man. Whereupon it was, that they did much mislike these weeping & wailing speaches of the Tragicall Poetes: All these I saw to be incensed against mee: Item: One euil comes vpon anothers necke. And to returne neerer home into our owne fielde of Scripture: Esau indeede wept, but God did not accept of that weeping: Saule felt greate griefe of minde: Iudas also was swallowed vp of sorrow and sadnes. What more? Christ himself, whilest he describeth the tormentes of hell, saith, there is weping and gnashing of teeth. Therfore the vngodly euen the vngodly (I

Eurpides.

Heb.12.17.

Math.8.12.

The great difference betwixt the sorrowes of the godly and vngodly.

say) haue their sorrowes, but the teares of the godly ought to be far from their kinde of sorrow, for the wicked lament because they are afflicted: but the godly are sory, for that they haue prouoked Gods wrath against them. The wicked in their wailinges and weepinges doe murmur and murmure against God: contrariwise the godly offer their teares vnto God, to the ende they may receiue some comforte and consolation from him. The teares of the wicked spring from impatiencie: but the teares of the godly from penitencie. The sorowes of the wicked are beginnings of those eternall tormentes, which they must suffer at the last: but the sorowes of the godly tend hitherto, that they may not sorow everlastingly. Ful well therefore doeth S. Paule teach vs, that that godly sorowe differeth much from worldly sorowe. Therefore the godly weepe, that they may receiue comforte: they suffer, that they may reioyce: they are vexed and tormented, that at the length they may be partakers of eternall rest and quietnes. And this cause may be

2. Cor. 7. 10.

assigned

assigned of this notable difference that the sorowes wherewith the reprobate are afflicted, come from the anger and wrath of God, but the sorowes of the godly proceed from the mercie of God chastening them, but yet loving them as a father: Which thing Gregorie Nazianzen doeth elegantly expresse, when as he calleth his afflictions, bitter dartes and arrowes shotte out of the sweete hande of the Lorde. Let us therefore conclude that the teares of the godly doe verie much differ from the weeping and gnashing of the wicked, albeit in outward shew there seeme to be no difference at all. Moreouer, there are to be refelled out of this place certaine senseleſſe stockes and blockeheaded fellowes, which will bring into the Church, I cannot tel what indolencie, and which will raise out of hell the errours of the Stoikes. For wee must not thinke the Saintes of God to be (as the Poet said) like to the Rocke Marpesia which cannot relent, to be without all sense and feeling: which thing if it were so, there would no patience

Nazian. in σκετλ

Against the Stoicall indolencie of the Anabaptists.

ence be ascribed to the Saintes, and a crowne of patience be giuen to holie men of God. For I beseech you, where is the vertue of patience, if ye sunder nothing, if ye sorrow not at all, if yee be not mooued with the sense of your afflictions, which the Lorde sendeth and layeth vpon you? Therefore is this to take away man from being a man. Neeither doe I take vppon me here to confute the errours of the olde auncient Philosophers, who bringing forth the examples of wrestlers, exhort men to be stoute, hardie, and couragious. For they, by long vse and custome were so hardened, (if we may credite the Philosophers) that they hauing receiued manie woundes, notwithstanding gaue vp the ghoste without crying, without teares, without groning. But I woulde rather tearme this by the name of senselesse stupiditie, then firme cōstancy. For he only is to be deemed constant, who feeleth and suffereth sorrowes, but yet at the length ouercommeth them by true patience, when as he embraceth Gods mercy, and ben-

The Wrastlers of Olympia.

Who is to be accounted constant.

deth

deth his will to Gods will. For euen as that horse shall be praised and commended, which when the spurres are put to his side, is made the more prone to trauell that iourney, to which the Rider directeth him, not the horse which like a restie iade kicketh against the spurre, standeth still, and strineth, which will neither goe backewards nor forwards: so we must say of man, that he is constant, not who contemneth all blowes and stripes who is hardened at all sorrowes, but he which is touched with sorowes, and which is pricked forward to beginne to walke in that way, which the Lorde doth shew him. Let us therefore say that the faithfull may sorowe, as oft as they are smitten by the hande of God, but yet that they must keepe a meane, least they passe the bounds and limits of patience, otherwise their constancie woulde degenerate into impatiencie and complayning against God, which the wicked and vngodlie vse to doe. And surely we must confesse, that as all other naturall passions and affections, whereunto the Saintes are

A similitude.

subiecte, are by sinne defiled: so likewise that euen the holie men of God do sinne and offend in this their tolerating and suffering of sorowes. For either they sorow not sufficiently, or else more then is meete & conuenient. But this blemishe and this imperfection of the Saintes must be seuered both from the blacknesse, and also from the desperatenesse of the wicked. Nowe if anie man doe aske me, for what cause the godlie ought to be sorie in their afflictions, let him take this answeare, that there is a double cause of sorowe: The one is naturall, to wit, the sense and feeling of that punishemente, which they suffer. The other is accidentall, which is drawne from repentaunce, when as the Saintes are sorie that they haue offended God. The former sorowe as it is common to all men, so it hath nothing in it which is peculiarly accepted of God. Neither is it of it self a sinne, no more then all the other naturall affections are. Notwithstanding because nature is through sinne corrupted, therefore as oft as we fal into those

A double cause of sorrow in the faithfull.

naturall

naturall affections, it cannot be that they shoulde be altogether voyde of all blot and blemishe. Nowe as concerning the latter sorowe, which proceedeth from repentance, that is accepted of God, and is to be offered unto him as a spirituall sacrifice. Wherefore the Apostle cõmẽdeth the sorow of the Corinthes, for that thereby they were become more diligẽt both to acknowledge their sin, & also to do such things as did serue to the edification of the whole Church. Therefore we ought to like well of this sorowe, whereby wee are more sorie, that wee haue offended God, then for that wee feele the punishmentes inflicted vppon vs by the iudgement of the Lorde. 2. Cor. 7. 11.

Moreouer, where as Dauid speaketh of his daily sorow, let vs learne hence, that we ought not to feele the sorow of our sinne only for a moment of an houre. Let vs not therefore imitate those men which suppose now, that they haue done their dueties notably well, if so be for their sinne committed they haue either wrong out one onely little teare, or

The sorow of repentance must not be short and soon downe.

or happilie expressed and extorted out one grone and sigh. Thus the punishment due vnto our sinnes is eternall. Therefore let vs not passe thatcouer so lightly which otherwise should be eternall vnlesse the great mercie of God did steppe in as a meane for vs to be saued by. Let vs rather imitate and follow Dauid, who sometimes a long time in sorowes and lothsome lamentation for the sense of his sinne, wherewith he was vexed day and night, as he hath figured vnto vs in these words: My bones (saith he) waxed olde in my daily roaring. And lest any man should doubt for what cause he was so tormented, he answereth in these words following.

4 For daie and night thy hand was heauie vpon me: my moisture was turned into drought of Sommer. This is an explication or exposition of the verse going immediatelie before. For he had saide: That his bones waxed ould by reason of his dailie roarings: which the greatnes of his sorowe forced: nowe he addeth the cause of this so great an vnquietie, namely

namely: The hand of God smiting him: and so almost every several word here answereth to every several worde there. For before he remembred and mencioned his daille sighes and sorrowes: nowe he sayth, that he had felt the hand of the Lord day and night heauie vpon him, so that there was no place left for rest and quietnesse. Nowe whereas he addeth, that his moysture was turned into drought, it answereth to that, which he had spoken before of his bones waxing olde, through too much sorrow and griefe. But the hand of the Lorde signifieth in this place his Iudgementes and his punishmentes, which he had inflicted vpon him (as the Hebrewe Doctours doe rightly interpret it) taking the similitude from man: who when as they strike, are woonte to pluck their hand backe, that so they may giue the greater blow. In other places of the Scripture, the hand of the Lord doeth signifie his present helpe and his moste puissant power, whereby he subdueth all things vnto himselfe, as when it is often sayde,

Paraphr. Chald. R. Abrah.

that

Psal.136.12. that the Lorde brought the Israelites out of Aegypt with a mightie hande. Sometime it noteth the grace proposed and offered by the Lorde vnto vs: as he saith by his Prophet Esay, That he had called a rebellious people vnto him with handes spred out. But heere the hand of GOD doth signifie and betoken his iudgements, as I haue alreadie said, as also ye shal often meet with it in the same sense amongest the Prophets: They say Gods hand is

Esa.5.17. stretched out still, when as they will signifie that Gods iudgementes goe on still, and that as yet there is no ende of punishmentes. This is the sense and meaning of this place. But yet he doth not declare the verie kinde of sorow neither is there anie cause, why this question should greatly stay vs. Assuredly he might haue felt torment & sorow in his bodie also, either by some sickenes, or by anie other meanes. Yea, if they had beene onely the woundes of conscience, and the inwarde sorowes proceeding from the apprehension and horrour of Gods iudgement, surely this one thing

was

was strong & so much to haue brought a man downe right to a cõsumption. Therefore it is more needfull to consider what Dauid did in these his so great troubles, rather then to stand long in describing them, and in curious searching out the causes of them. First of all therefore, this wee must obserue, that Dauid in the midest of his sorowes did lift vp his eyes vnto God himselfe, and that hee did not onely feele but also acknowledge Gods hand smiting him for his sinnes. For in this poinct I see men for the most part to sinne, for that they will not acknowledge the hand of him, which smote them, as sometimes the Prophets vpbraide the Iewes with it. Wherefore (saith Esay) shoulde you be smitten anie more? For yee transgresse more and more. And Ieremy saith: Thou O Lord hast stricken the but they haue not sorowed. Verely it is euen as Esay said in an other place: The people turned not vnto him, that smote them. For truely it is an easie thing to feele the wound, but it is an hard matter to turne our eyes vnto the

How we must feele and acknowledge Gods hand in afflictions.

Esa. 1. 5.
Ier. 5. 3.
Esay. 9. 13.

hand

A similitude

We must seke a salue of him, that wounded vs. Nam, de re- bus suis.

A similitude

We must seke a salue of him, that wounded vs. Nam, de re-bus suis.

which gaue vs the wound. For so saith
Nazianzen in a certaine place: A te
percussus, ad te respicio. I being smio-
ten of thee, do looke back vnto thee.
So also did this our Prophet, when as
being smitten of the Lord he exclaimed,
Thy hand (saith he) was heauie vpon
me: As if he shoulde say, I acknow-
ledge it (O Lorde) to be thine hande:
doo not stick in the meanes, but lifting
mine eyes vp into heauen, I do behold
thee by whose appointment, and by
whose most iust will & pleasure I have
I fell into so great & grieuous sorrowes.
This must wee doe, as oft as we shall
afflicted and plagued, neither must we
imitate and followe those sorcerers of
Aegipt, who when they were smitten
of the Lorde, cryed out: That it was
the finger of God, but did not therefore
repent. But let vs beware, lest eit-
ther we through senselesnesse contemn
Gods iudgementes, or lest the bitter-
nesse of our sorrow extort out of vs some
impatient speeches. For this is inough
and sufficient for vs, that it is the hand
of God smiting vs: and this onely re-
gitation ought to bridle the force of our

Exod. 8. 19.

We must take heed of senselesse stupiditie and murmuring impaciencie.

sorowe lest it cary vs violently beyond the bounds of patience. For it is the hand, not of an enemy killing vs, but of a father chastising vs, whom our sinnes welnigh compelled to lay his heauie hand vpon vs. Therfore ye hand wh framed & fashioned vs, which fostered and nourished vs, which drewe vs out of the sawes of Idolatrie, & even out of the mouth of hel it selfe, which being so oft opened, hath so plentifully poured vppon vs, and reached vnto vs. Gods most excellent benefites, that hand (I say) being of vs mouoked, wareth heauie vpon vs. Notwithstanding let vs runne vnto that selfe same hand, let vs catch holde of it, let vs humblie kisse it, albeit it smote vs, neither let vs doubt, but that the same hand, which was the hande of correction, will shortly be the hande of our deliuerance. But when as we see that Dauid was afflicted grieuously, and that a long time, let vs learne patiently to suffer afflictions, albeit they seeme to endure a long season. For if so woorthie a man as Dauid was, hath suffered manie and grieuous thinges, at

the Lordes hands, what reason is there, why we should refuse long labours and longer troubles and molestations? Let Dauid therefore be vnto vs an example of fortitude and a paterne of patience, lest at anie time the force & long continuance of our sorrow driue vs to desperation. Now Dauid saith, That his radicall moisture, iellie or sappe was withered and dried vp, as it were, the drought of Sommer. Thereby the rather to expresse that, which he spake of his bones waxing old, as it is alreadie saide before. The summe is this, that the sense and feeling of his sorrow was so greate, that he was almost dead of it. Surelie in sorrowing there is a meane to be kept, neither are they to be liked of, which haue giuen themselues to such a languishing in sorrow, that they haue not onely depriued themselues of health: but also haue sometimes hastened their vntimelie death. Such are the sorrowes of desperate men, not of penitent persons. Notwithstanding it can searce be, that we should sorrow seriously and earnestly, but that all

In sorowe we must keepe a meane.

the sicknesse of the bodie would after a sorte followe that griefe of the minde. Therefore it is very plaine and euident, that Dauid sorrowed truely, and from his heart.

Sickenesse of the bodie followeth the sorowe of the minde.

Moreouer if Dauid (as some men suppose) had respect in this Psalme vnto his adulterie committed with Bethsabe, it is not lightly to be passed ouer, that his bodie was woorthily punished, which was the instrument of his sinne, & for the fulfilling of whole lust, he brake out into so notorious a crime and so heinous an offence, being otherwise a most holy and godly man. Therefore the juice of his bodie, which before had beene the rancke matter of his lust and sinne, was woorthily wasted, and exhausted. Nowe the similitude, being drawne from those thinges, which being welnigh burned vp with the heate of the Sunne in the Sōmer, are withered, is verie effectuall and forcible to set the matter before our eyes. For euen as such like things being destitute of their moisture, at the length are brought to dust: so Dauids body being

The bodie when it is the instrument of sinne is woorthily punished.

Sickenesse of body is a grieuous affliction.

chastised by Gods iudgement, as it were by a celestial flame or fire seemeth to haue beene vtterly vrted by. And by the way wee may learne hence, that as oft as we are sicke, it is a grieuous affliction. The prophane Poet Iuuenal said, That a sound minde in a sound bodie is to be wished. For truely a feeble & a weake bodie by reason of sore sickness is beeuine vnprofitable, & [illegible] vnmeete for ante function and [illegible] Whether pertaineth that, which Iesus the Sonne of Syrach saide sometimes, That health is the greatest riches, and most precious treasure that is. For there is nothing in this life, which is either more profitable, or else more to be wished for then it. Neither are diseases recconed without cause amongst those punishmentes, with the which the Lord afflicteth and plagueth the transgressours of his Lawe: for this is a good argument, that health is one of Gods greatest benefites. But nothing is more common and vsuall with vs then to abuse so greate and so excellent a gift of God, as Nazianzen sayd, that

Eccles. 30. 15.

Leuit. 26.

Deut. 28.

the fruite of foolish health, was sinne. Wherevpon it is, that it being taken away, the Lord doeth exercise vs with sundrie kindes of diseases. But if in the midest of those diseases we shall nowe shewe our patience and fortitude, yea & especially our repentance, then those diseases will become moste wholesome vnto vs. Therfore if we be in body lustie and healthful, let vs learne to giue God thankes for this so great a benefite and to spend and employ the strength of our bodie, and euen our health it selfe, to the enlarging of Gods kingdom and to the promoting and furthering of our neighbours saluation. But if at any time wee be sicke of any diseases, let vs not stick in the second causes, neither in the vicious putrefactiõ and corruption of the humours of our body, but streightwaye let vs cast our eyes vpon God, let vs repent vs of our former euill life, let vs turne vnto God, let vs bewaile our sinnes, let vs be occupied in holy cogitatiõs & meditations of death, finally, let vs by a true and vnfeigned faith apprehend that heauenly and eue-

Nazianzen. de amore pau.

What we should doe in good health.

What wee should doe in time of sickenesse.

Who are indeede sicke, and who are sounde.

rie way happie life with God. Therefore let vs set downe this, that they which abuse their health, are sicke and yll at ease, euen when they are in their most perfect & flourishing health: contrariewise, that those sicke men are well at ease and in good health, which turne to God from their hearte, and which euen out of their owne disease pick out a soueraigne medicine against their sinnes. All these thinges must wee by the way consider, when as we meditate vpon Dauids wordes wherein he complaineth, that his body for want of naturall moisture was almost withered and dried vp, as the drought of Sommer. Now he addeth:

The order of the whole Psalm repeated.

5. I acknowledge my sinne vnto thee, and I hid not mine iniquitie from thee. Wee must repeate the order of the whole Psalme, that so we may the more easily attaine to the true exposition of this place. We saide in the beginning, that there were three partes of this Psalme, to wit: First, the doctrine of remission of sinns: Secondly, Dauids example set downe to confirme

this

this doctrine: Thirdly, an exhortatiō to repentance. That first parte wherein the doctrine was deliuered, is already handled, and nowe we are entred into the exposition of Dauids example, which he hath proposed vnto vs, the rather thereby to inculcate and beate into our heades the truth of that doctrine, which he had set downe in the first place. Against three thinges are to be considered of vs in Dauids example: namely, First, Dauids sorowe & griefe for his sinne: secondly, the confession of his sinne before God: lastly, the remission and forgiuenesse of his sinne. We haue entreated aboue of Dauids sorowes, neither seemeth it needefull here to repeate that, which is already handled. Nowe therefore Dauids confession offereth it selfe vnto vs, to be of vs expounded more at large; of which confession Dauid himselfe saith thus: I haue made knowne my sinne vnto thee. We haue spoken somewhat of that spirituall conflict and combate, which wee must fight, as often as by repentance, wee are called backe from

Three things to be considered in Dauids example

sinne, seing that both the worlde, the fleshe, and the Diuell doe fight moste fiercely against the beginninges of repentaunce, that they may quenche and extinguishe it, if by anie meanes they coulde doe it. Feare and diffidence doe oppugne faith, desperation doeth with all her force rise against hope springing vp to heate her downe. The Diuell setteth before vs the heinousnesse of our sinnes, the force of the Law, and the horrour of Gods iudgements, al which he vseth as warlike weapons & gunnes, wherby he may batter & heate down the terrified sinner, that he should not lift vp his eies to Gods mercy, but should lye drowned in the very gulf of death. That spiritual conflict therefore is of all other most greate and greeuous: neither can they, which neuer once did take it in hande, consider sufficiently of it, or thinke of it, as they ought. But that which S. Cyprian speaketh of Martyrs, may rightly be applied hither: That God himselfe which crowneth his, doth conquere in his, doeth triumphe in his. Wherefore after that

The enemies which assault repentance.

Cyprian.

our

our most mercifull Father hath put into our mindes the strength and forts of faith, and after that by shewing vs the countenance of his mercie, he hath exhibited vnto vs his most cleare brightnesse to be seene: then all her enimies, being vanquished and destroyed, repentaunce becometh conquerour by the strength of the holie Ghoste, who kindleth so great a light of faith in vs, that the darkenesse of feare, and desperation is scattered away. But beholde here, howe farre the iudgement of God differeth from the iudgements of man, from ciuill iudgementes: for here in iudiciall courtes as soone as the guiltie partie confesseth his fact, he is commonlie condemned: but there in Gods iudiciall courte, as soone as the guiltie partie confesseth his faulte, he is absolued and aquitted. All these thinges are most clearlie seene in Dauid. After that, (saith he) I wrastled a long time, and that verie sore, hauing suffered manie and those most bitter sorowes, at the last I became victour and conquerour, for I confessed my sinne before

The difference betwixt Gods iudgement and mans iudgement in ciuill cases.

God

God. Therefore this confession of Dauid is opposed to his silence, which he mentioned before. If or euen as wee affirme, that he which is racked and tormented, albeit he crieth out manie times, yet doeth saie nothing, vntil he haue confessed his faule; so we say, that Dauid then onely spake, when he came to the confession of his sinne, vnder which name we may not vnderstande a bare and simple vtterance of certaine wordes, or onely an opening of the mouth, but the inward acknowledging of our sinnes, and a certaine & an vndoubted apprehension of remission of sinnes. For so S. Iohn saieth, If we confesse our sinnes, he is faithful & iust to forgiue vs our sinnes, and to cleanse vs from all iniquitie.

Confession of sinne what it is.

1. Iohn. 1. 9.

Moreouer here the confession of our sinne before God is handled, and that which wee learned out of S. Cyprian, must we here call to minde and repeate, to wit, That God is an hearer of the hearte, not of the voice. Therefore that it may be saide to bee a true, and lawfull confession, it must needes be

Cyprian.

that

that the minde it selfe speake, mourne and confesse. That this was obserued done and fulfilled by Dauid, he himselfe doeth teache in these wordes following: My sinne (saith he,) I made knowen vnto thee: that is, I truely turned vnto thee O Lorde, and trusting to thy mercie, I acknowledged from mine heart the greatnes of my sinnes before thy tribunall or iudgement seate.

Confession of our sinnes is two foulde, one before God, an other before men.

This place therefore requireth that we say something of the confession of our sinnes. Nowe wee haue alreadie aboue touched it after a sorte, and saide that it was twofoulde. One confession, which is made before God: an other, which is made before men. Both of them are to be seene heere in this verse. For Dauid testifieth first, that he confessed his sinne before God. Then he telleth not this priuately in a corner to certaine men, but publishing this Psalme seemeth openly, and publikely before all men, yea and before all succeeding posterities to confesse his sinne to proclaime it (as it were) with

the

the noyse and blast of a trumpet. Therfore we must briefly entreate of both these sortes of confession. Now first of all there may a certaine doubt be put in this: what neede should we haue to declare our sinne commited vnto God, seeing that to him all thinges are wide open, and seeing that to his eyes our verie thoughtes and cogitations hid in the secret closet of our mindes, are plain & manifest. For god knoweth wel enough, that we haue sinned, who knew long before that we would sinne. How happeneth it therfore, that Dauid saith, that he made knowne his sinne to God. I answer that all this is spoken ἀνθρωποπαθεῖς (that is) after mans affection or after the maner of men. For the scripture is accustomed to say that of God, which we see happeneth to men. So we are willed to manifest our matters vnto God, ẏ he may prouide for them & bring thē to passe. So the Lord is saide, to come downe, and to see mens affaires, that he may knowe in what state they stande in. So God him selfe declareth, that hee knewe Abrahams

Obiection.

Answer.

Psal.37.5.
Gen.11.5.
&.18.21.
Gen.22.12.
Deut.13.3.
Psal.26.2.

faith

faith by his obedience, that I may o-
mit how often in the scriptures is men-
tioned, that the Lorde doth proue, and
trye the godly, to see how they are affec-
ted towards him.

All which thinges that we may the
better vnderstande, it must be applied
vnto men themselues. The Lorde in-
deede knoweth our sinnes, and albeit
the vngodlie labour dulie to hide their
wickednesse (so farre are they of from
confessing them) notwithstanding the
Lorde beholdeth them with his moste
sharpe and piercing eyes, wherewith
he searcheth all thinges, and at the
length requireth an accompt of euerie
one. But he is said to knowe those
sinnes, which we confesse to him: not
for that he is ignorant of them, but be-
cause he will haue vs to declare them,
that by suche meanes wee may the ra-
ther be moued to craue mercie. There-
fore we must say, that Dauid made
knowen his sinne to God, when he ac-
knowledged truely, and as he ought to
do, that his sinne was knowen to God.
So it is wonte to be saide of prayers.

The. we make our sinne knowen to God, when we our selues acknowledge it aright.

For

For who doubteth, whether God knoweth either our penurie or our afflictions, we see notwithstanding godlie men in their prayers to rehearse euerie seuerall thing in order, as though they had to doe with him, who were vtterly ignorant of all those thinges. But (as I saide before) the Lorde will haue it so, not for his owne sake, but for our owne sakes. For that rehearsall of our particuler wantes & greeuances doth sharpen and geue an edge (as it were) to our prayers, and maketh our mindes the more prompt and readie to prayer. In like maner must thou iudge of the confession of thy sinnes. For by that thou art not to tel GOD anie thing, which he knoweth not, but so thou doest witnesse and testifie, that thou thy selfe doest knowe thy sinne. Moreouer there is no place left here for hypocrisie and dissimulation: for why shouldest thou hide any part and parcell of thy sinnes from him, who so exactly knoweth thee inwardely, and all thinges in thee. Therefore thou must disclose and open before him all things plainely and simply,

for

ply, and thou must acknowledge thy sinne seriously and earnestly from thine heart.

But some man perchance may aske me this question: What must we thinke of the wicked & vngodlie: as of Caine, who confessed before God the greatnes of his sinne? Is that to be holden for a sincere confession of sinne? In nowise: For that confession whereof we speake, is not extorted or wrong out of a man, is not distrustfull, is not contumelious against God himselfe: but is voluntarie, is lowly, is godly, proceeding from faith it selfe, and resting in the onely mercie of God. And as by the holy Ghost illuminating vs, wee see our sinne, by him teaching vs, we acknowledge it by him mouing vs, we feele it by him inspiring vs, we sigh and are sorie for it: so by the same spirit teaching vs and prompting vs, we confesse our sinne. Which thinges sith they are so, we must conclude, that the confession of our sinnes must not be ascribed to anie power and strength of our owne, or to our owne merites and deserts (as

Obiection.

Answer.

A true confessiō of sinne proceedeth from the spirit of God.

the Papistes dreame) but onely the grace of God. Now who is ignorant, that this confession, wherof we entreate is verie necessarie? If we shall say that wee haue no sinne, wee deceiue our selues, (saith S. Iohn) and there is no truth in vs. Take with you these words (saith Osee) and say vnto God: Take away all iniquitie, and receiue vs graciously, and we wil render the calues of our lipps, that is praise & thankesgeuing. Neither verely is it needefull, to rehearse manie testimonies for the cõfirmatiõ of ỹ, which was notably vsed and commended of the auncient fathers: to witte, that the confession of sinne was the medicine and saluc for sinne. For in euerie page of their bookes we shall meete with innumerable testimonies, by which we are taught, that the confession of our sinnes is both profitable, and also verie necessarie for vs. The summe is this, that he onely doeth rightly confesse his sinnes before God, who acknowledging frõ his heart, himselfe to be a miserable and forlorne sinner dooth runne vnto his mercie exhib-

1. Iohn. 1. 8.

Ose. 14. 2.

Nazianz. de plag. gran.

te

ted in Chriſt, and doeth out of that conceiue an aſſured truſt and confidence of remiſſion of ſinnes.

Now as concerning that confeſſion of ſinne, which is made before men, we haue before ſaide ſomewhat of it, when we diſputed of couering ſinnes. The ſumme of it is reduced to this poynte; that if ſuch a confeſſion of ſinne make for the glory of God, and edifying of the Church, we may and muſt vſe it. The vſe of this publike confeſſion (which the auncient Greeke fathers called ἐξομολόγησι) ſprang firſt from the Apoſtles times, and afterwardes flowed into the Chriſtian Church and congregation, vntill at the laſt it was by the Papiſtes changed, and tranſformed into auricular confeſſion, that is, into a thing not only farre vnlike it, but alſo flat contrarie vnto it. For what can be ſaide, to be ſo abſurd, as that we eyther ought, or can recken vp a catalog and be aduoule of al our ſinnes? What, thou being ſaine and drenched in the moſt bottomles goulfe and whirlepoole of ſinne, doeſt on Gods name goe about

Of confeſſion before men.

Againſt auricular or eare confeſſion.

to number euerie seuerall drop, whilest in the meane season an infinit force and aboundance of waters doe ouerwhelme thee, and choke thee vp. Howe much better doeth this our Psalmist in an other place exclaime thus: Delicta quis intelligit? Who can vnderstand his faultes & offences. O clense me, Lord from my secret sinnes. Furthermore, what is so diuers and disagreeing from free remission of sinnes (in whose praises we haue beene a good while occupied) as that the pardon and forgiuenesse of our sinnes, should be tyed to a certain whispering of our sinnes in ẏ eare of the Priest, or Ghostely father? What a snare I beseech you haue the Papistes laide by this meanes to entangle miserable consciences? Full well therefore saith Dauid: I haue made my sinne knowen vnto thee. And againe, I will confesse my transgression before the Lorde. In which woordes he declareth sufficiently, vnto whom we ought to direct the confession of our sinnes, namely vnto God alone whose parte it is onely, graciously to spar-

Psal. 19, 12.

spare vs and to take pitie and compas-
sion on vs. But publique confession
was not instituted and ordeined to that
end and purpose, that remissiõ of sinnes
ought anie way to depend vpon it, but
onely that by some meanes the Church
and congregation might be satisfied,
and that by one mans repentance all
might be confirmed, as manie as were
wounded by the sinnes and offences of
one man. Then which remedie you
shall scarcely finde anie more fit, both
for to driue away offences, and also to
nourish and maintein the holie vnitie
and coniunction of the Church. Ther-
fore I cannot but praise the happie and
blessed state of those reformed Chur-
ches, which taking away the errours
of the Papistes, haue restored and cal-
led in againe the vse of publike confes-
sion, to the great profit and commodi-
tie of the godly. Yea, but some man
may say vnto me, the Papists haue ab-
used it. It is true, they filthely and
shamefully abused it, yea, I say more,
they abused the Gospell, they corrup-
ted the preaching of the Gospell, they

The vse of publike confession in the Primitiue Church.

Obiection,

Answer.

defiled the Sacraments with their dirtie deuises, they peruerted the right way of calling vpon God, they polluted their Temples with innumerable Idolles. What more? they by their thicke cloudes of errours almost obscured and darkened the verie light of the Sunne it selfe.

But if this bee cause sufficient for thee to reiect and refuse the true vse of publike confessiõn, why doest thou not therfore renounce the preaching of the Gospell, and the administration of the Sacraments, which the Papistes did abuse? Surely the vse ought to bee seuered from the corruption and abuse. What reasõ therfore is there, why thou shouldest bee ashamed publikly to acknowledge & confesse that sinne, which thou diddest commit publikely to the domage & offence of the whole Church. Dauid was not ashamed, not onely in this Psalme, but also oftentimes in other places to confesse his sinnes, euen before all posteritties. Paule was not ashamed, not onely by woorde of mouth to confesse, but also by perpetuall wri-

The vse is to be seuered from the abvse.

ting

ting to professe, that hee him selfe was a blasphemer, that hee him selfe was a persecutour, that hee him selfe was an oppressour, finally that hee him selfe was vnworthy to bee called an Apostle. 1.Tim.1.13. 1.Cor.15.9.

And to returne to princelie examples, the most famous Emperour Theodosius was not ashamed to bewayle his offence publikely before the congregation, and to aske God forgeuenes for it: which most notable act of his, the godly auncient fathers haue recorded and registred for an euerlasting memorie of men. Therefore let this be the shorte summe of al, that we ought chiefely to reteine still the true vse of confession, taking away all the errours in it: Also that confession it selfe (whether it be made secretly to God, or else openly to men) ought neuer to be opposed and set against Gods grace, but ought rather wholy to be derined from the grace and mercy of God. And by this meanes wee shall imitate and followe Dauids example, who professeth that hee made his sinne knowen vnto God, & that hee did not hide his iniquitie. But why *Ambrose de obit. The.*

doeth he adde that he did not hide his iniquitie. For he speaketh, as if it had beene in his power to hide his sinne frō God: But surely it is farre otherwise, for we haue alreadie proued before, that it is impossible, that God should be ignorant of our sinnes. Notwithstāding Dauid by this kinde of speeche, setteth his sinceritie and vprightnesse against the hypocrisie and backwardenesse of wicked men. For as oft as their conscience is pricked with the stingues of their sinnes committed, they are woont to trudge and to trauell in seeking out corners and starting holes, that so they might flee and auoide the sight of God. For this is plaine and euident, euen by our first father Adam, (as is before said) that together wᵗʰ his sinne, was brought forth that hypocrisie, which vainely perswadeth vs to lurke and hide our selues, as oft as the voice of the Lord doeth resound in our consciences. Therfore expelling that hypocrisie which is naturally bred in vs, let vs endeuour to present our selues freely and reuerētly before God, and acknowledging our

The wicked seeke holes to hide them selues in from the face of God.

out selues to be naked, let vs not flee from God, but rather flee vnto God, who may cloath vs with the gifres of his mercie, yea, and with the merites and perfect righteousnesse of Christ. These and such like thinges let vs meditate in the example of Dauid set forth vnto vs: Now he addeth.

We must flee vnto God and not from God.

I saide I will confesse against my selfe my transgression. That is, I thought with my selfe, that it was good and behoueable for me seriously to accuse my self, much lesse thought to seeke out starting holes this way and that way: For I haue transgressed the lawe of the Lord: what auayleth it to dissemble the faulte before his eyes, who beholdeth al thinges clearely & searcheth all thinges narrowly? Therefore the word of [saying] doeth in this place signifie a deliberate, fixed, and setled sentẽce, as also in the 31. Psal. In thee O Lord haue I trusted: & in ỳ 16. Psal. O my soule, say vnto the Lord: Thou art my God. In wch places the Prophet signifieth, ỳ he is surely setled & grounded in this sentẽce: ỳ he hath decreed &

Psal.31.14.
Psal.16.2.

fully determined this in himself, so that it can no more be called into question or doubted of at al. This is the signification of the Hebrewe woord heere vsed. For it doeth not onely signifie to speake, but also to thinke vpon a thing, and to pronounce a matter alreadie decreed, and ordeined, so that we might testifie, how that we are earnestly and thoroughly perswaded of it. And this signification of the woorde (by the way be it spoken) declareth how sound and sincere al things which we speake ought to be, that we should not imitate those babblers and foolish janglers, whose tongue runneth before their minde: againe that we should not follow those hypocrites and dissemblers, which beare one thing in their mouth, and another thing in their heartes.

Rabbi David Kim.

For pleasant and delectable is the Analogie of the Hebrew woord, when as it signifieth, both as well to speake as to thinke: to the end wee might learne, that those thinges onely are to bee uttered by the mouth, which are so thought in the hearte. Which the

we must onely speake that we thinke.

prophane

prophane Poets were not ignorant of. For so Homer saith, that Vlisses spake from his hearte. Wherupon it followeth, that all hypocrisy and dissimulation ought to bee farre from vs. But to returne to our Prophet Dauid: I sayd (saith hee) I will confesse: as if hee should say, not so much my toung as my very hearte hath pronounced this. I purposed & thought with my selfe ẏ once I must doe this: For I saw that I must of necessity doe it, & that I could by no other meanes obtayne comforte and consolation. All which thinges if yee more narrowly behould, yow shall see that Dauid streightway at the first came not to this poynt, but after many other thoughtes and cogitations. Yea also, if wee remember those thinges, which were sayde in the exposition of the third verse of this Psalme, wee shal fynde that Dauid vsed his sorrowe and griefe as a teacher & guyder, to bring him to walke in the way & path of this confession. Wherupon we must gather, that wee ought not to despayre, or bee discouraged, if wee can not foorthwith

perfourme

That which we godly professe, we must doe diligently

performe those things which the Lord requireth of vs: but that wee ought to endeuour and goe on, that hauinge ouercome all difficulties and dangers, better cogitations at the length may possesse the first place in vs. Moreouer wee must marke and obserue this, how that Dauid performed in deede that, which hee had determined to doe, that by his example wee might condemne those, who professe whatsoeuer thing is excellent and holy, and who make a shew of nothing but of holines and honesty, who promise, sweare, protest, but their words neuer come to deedes: when you haue heard them speake, you haue also seene all that is in them. For those men are lyke monsters, sith that they are wholy a mouth & a toung, and sith they haue neither handes nor feete, that is, sith that they haue nothing besides vayne boasting speach: for they do not performe that in worke, which they promised in woorde. But Dauid when as he saith, that he hath determined to confesse his sinne vnto God, did also therwithal confesse it, and

doeth

doeth now cõfesse it heere, euen in these woordes. So, that prodigall sonne in the Parable welnigh wasted & spoyled with ryot, at the laste repentinge him selfe sayth: I will ryse and goe to my father, & say vnto him, Father, I haue sinned against heauen, and against thee. These woordes sayde hee, which hee streightway performed, as wee also ought for to doe, as I haue sayde already. Nowe, whereas he addeth, against my selfe, hee doth the more expresse howe sincerly and purely hee delt in the confession of his sinne, whose property is this, that wee should rather accuse our selues, then by any coulour of excuse lessen & extenuate our faulte. Hee saith, against my selfe, that is, I cõfesse my selfe to be in fault, I will be a witnes against my selfe, euen before the highest Iudge of all, that I may begge and craue his fatherly mercy. Wherfore let vs learne this lesson, to bee aduersaryes to our own sinnes, and to accuse them, yea and to góe to lawe after a sorte with our selues, that so hauing obteyned pardon and remissiõn of

Luk.15.18.

our

The faithful accuse and condemne themselues, that they may be absolued and saued of the Lord.

our sinnes, wee may bee absolued and acquited by the Lords gracious mercy and clemency. Which thing that it did happen to Dauid hee himselfe is witnesse in this place, while hee addeth: Thou forgauest the iniquity of my sinne. In which woordes hee doth plainely declare with howe greate a trust and confidence of mynde hee embraced remission of his sinnes: which place wee haue nowe handled aboue, so ẏ it may seeme superfluous & needles to speke any more of this matter. Surely when as Dauid, also turning himself to God in his prayer, doth so confidẽtly & certainely pronounce this forgiuenes of his sinnes, hee leaueth no place for that Papisticall doubting of our saluation: But to teach vs, that it was no light cryme; no small offence of his, which was pardoned him, and that hee might the more amplify Gods mercy, shyning in this so greate a benefite, hee vseth this forme of speakinge: Thou forgauest (saith hee) the iniquity of my sinne. For I agree with the Hebrewe Doctours, who thinke that by

Rabbi Dauid.

this

this speach sinne is amplified and encreased, as whē it is said in the Scriptures, earth of dust, mire of clay, and such like phrases. And thence followeth a manifest proofe of that which we said before, namely, that Dauid was not touched in any light sense and feeling of his sinne, but that hee did acknowledge seriously & frō his heart the grieuousnes of his sinne: whereby also it falleth out, that the great mercie of pardoning vs doth the more appeare.

Psal. 40. Zach. 12. Iob. 37.

Why therefore (for so ought euerie one of vs to apply this doctrine to himselfe) I say, why shal the huge heape of my sinnes hinder me, why shal the number of so many iniquities let mee from imbracing the mercie of God? It is the selfe same mercie which is accustomed to pardō the penitent, not only their small offēces, not only their lesser iniquities, but euen the iniquities of their sinnes, that is, their very greatest iniquities. My fault indeed is great, but the mercie of God is greater. His goodnes hath ouercom my wickednes, his liberality hath surpassed mine vngratitude

The appliance of this place.

& vnthankfulnesse. Therefore as oft as the grieuousnes of our sinnes shall torment vs, let vs set these thinges before the eyes of our minde, and let vs oppose against it: Gods greate mercie, and let vs beware that the number & multitude of our sinnes deterre vs not from a true confession of our sinnes, and from repentance, but rather the greater our iniquitie shalbe, the greater & the more feruent let the confession of it be before God. As heree we see Dauid did: whose wordes, which follow, we must weigh, and examine.

6 Therefore shall euery godly man pray vnto thee, in a time when thou maist be founde: in the floodde of many waters they shall not come neare him. After hee hath declared, how that by a true and vnfeigned faith he had taken holde vpon remission, and forgiuenes of sinnes, now he sheweth what fruites will followe and spring out of this so greate a benefite. And he teacheth that this gift of God is not limited and restrayned to Dauid alone, but that it doth shine highly as a most

cleare

cleare light farre and wide, whereby it concerneth the profite and commoditie of the whole Church, when the fame (saith he) and report of this benifite bestowed vpon me shal come vnto others, therby they will be made more prõpte and ready to pray in the midst of their misery, neyther will their sinnes hinder them, when as they shall behould the blazing brightnes of Gods mercy shyning in mee, but rather they will seeke after Gods helpe and succour, & they shall enioy it, & shall bee deliuered from their afflictions. This is Dauids meaning: wherby wee may gather, to what end & purpose the Lord bestoweth his giftes vpon vs, namely that the fruites of them might bee reached out to others also, (as before wee haue already admonished) & that those things, which flowe vnto vs, from his liberality, as from a fountayne & headspring, might redound to the commõ edifying of the whole Church. Hitherto David himselfe had respect, when as in the 51. Psalme he professed, that he would become a teacher, and a maister of the

God euer adorneth some members of the Church, that the whole bodie thereby may shine the more. Psal. 51. 13.

penitent, to call them back from their
1. Tim. 1. 16. wickednes. Yea also S. Paule testifyeth that hee obteined pardon from the Lords mercy, for this cause, that he might be an ensample to the rest, to the end they might the more readily, and chearefully flee vnto the mercy of God the father. For heere wee must set downe the same which is
A prety similitude. woonte to bee sayde of the body. For lyke as if a man put on a ring on his hande, albeit he doeth weare it vpon his finger, notwithstanding we say not, that this or that finger, but that the whole man is therby set out and beawtified: so the ornaments of Gods liberality which shyne especially in this or that member of the Churche, doe not onely beawtify that member, but doe adorne the whole body, & doe make the whole Church more comely and glorious.

Againe, wee must obserue, that it is our parte & duety to vse well other mens examples, which are set before vs, to imitate, that wee bee not starke blynde, when so greate a light is exhibited vnto vs. Inquire (saith Bilda-

(in Iob) of the former age: for our dayes vpon earth are like a shadowe. *Iob. 8. 8.*

Therfore wee are to be taught and instructed both by other mens precepts, and also by others examples, that wee may frame and fashion our life godlily and holily. Surely Auncient histories do affoorde, as also experience of daily matters, doth minister many examples vnto vs, but I can not tell howe it cometh to passe, that wee will not behould so excellent a light shyning round about vs. And doubtles the meditation and attentiue consideration of ould ancient examples is not a litle auaileable to stirre vp our mindes. Doeth not the feare and terrour of Gods Iudgement moone thee? Hearkē to S. Paul warning thee: Bee not (saith he) Idolaters, as some of the Israelites were: let vs not cōmit fornication as some of them commited fornication, & fel in one day 23000. Again, if the sense and feeling of thy sinnes doeth so cast the downe, that thou canst not ryse vp to embrace Gods mercy, set before thine eyes Dauid himselfe (to omit

How wee should vse the examples of Godly auncient men.

1. Cor. 10. 7. 8

many others innumerable) who obteined pardon of the Lord, & who confesseth in this Psalme, that so greate a benefite was bestowed vpon him, to the end, by this his example, others might bee strengthened, and might with a better minde and boulder spirite crave pardon of their sinnes. Therefore (saith hee) shal euery godly man pray vnto thee: as if hee should say; Many by mine example will repent, and amend, many wil flee vnto thee O Lord, & will draw water out of the same fountayne of liberality, which thou didst vouchsafe to sprinckle mee withall. And heere I am enforced to blame our blockishnes, and to fynde faulte with our senslesnes. Dauid setteth out him selfe to vs for an example, hee teacheth vs, he warneth vs, he inciteth vs, & in the meane while we lye slothfully slugging and snorting. For, which one of vs is there, who by Dauids example doeth mourne for his sinnes? who prostate at the feete of God, doeth shead teares for them? who fleeth vnto Gods mercy? who craueth it? who trusted to it? Finally, who ma-

keth

keth any request & supplication to God in so many aduersityes, wherwith wee are pressed on euerye syde: wherefore there want not examples, but ther lack men, which wil rightly vse exãples set before them. Yea, but mee thinkes, I heare a vayne and friuolous excuse, which many men pretẽd for their slothfulnes: For what: (say they) are we, to be compared with Dauid: It was indeede lawfull for him in his prayer to call for Gods mercy, who was adorned wt so many & so excellent benefites, who was beawtified and garnished with so manifould gifres of the holy Ghoste: but it is not likewise lawfull for vs, who in cõparison of Dauids excellency are nothing. Is it euen so: But S. Iames concludeth farre otherwise: Elias (saith hee) was a man subiect to lyke passions as wee are, & he prayed earnestly, that it might not rayne, & it rayned not on the earth for three yeares and six monethes. Therfore what doeth S. Iames meane by setting downe this example: doeth he propose it to this end, to deterre vs frõ praying,

Examples there are manie, but few there are which wil vse them aright.

Iame.5.17.

1.Kin.17.45

Prayers depende not vpon mens merites, but onely vpon Gods mercie.

The great peruersenesse of men.

steth that wee are so farr of from the holines of Elias? nay rather: Pray, saith hee: For they are deceyued, which thinke that our Prayers depend vpon mens woorthines, or merites, seing that the fruites of them must be looked for onely from the mercy of God, by the meanes of our Mediator Christ. Surely I cannot sufficiently maruell at mens frowardnesse and peruersenes in this poynte, who when they are admonished to repent by the example of holy men, they cry out, that they are vnwoorthy men, who should set before thi so excellent a patterne of purity to follow. Againe, when as their sinnes are reproued & reprehended, when as they are toulde of their adultery and manslaughter, when as their flat denying of Christian religion is rebuked and found fault with, they by and by flee vnto Dauids sinnes, and vnto Peters fall. Did not God (say they) forgiue Dauid, did hee not pardon Peter? Yes verely: But hee forgaue Dauid repenting and acknowledging his sinne fr his heart: hee pardoned Peter weeping

and

and wayling, not being obstinate, not going on forwarde stubbornely in his sinne and wickednes. Therfore wee must vse, not abuse the examples of godly auncient men, whose sinnes and offences God would haue bewayed & discouered in holy writ, not that wee should sinn by their example, but rather that by their example wee should repēt and amend. Which thing that thou maist the better vnderstand, consider well, that which followeth in the text: Euery godly man shal pray vnto the. Behoulde heere what manner of men they ought to be, which will set Dauid before them as an example, & paterne to follow. For, whome o Dauid, saiest thou, wil bee bettered by thine exāple? Hee saith, euery godly man: that is, euery fauorable and friendly mā, euery milde, and mercifull man, euery man that is studious of godlynes & vertue. For this is the proper signification of the Hebrew woord. Out of wh woordes this ought to be vnderstood, that they onely can profite by Dauids example, which are godly, wh being awakened

Who only can profit in praier.

by the sorow of their sinne, do acknowledg it from their hearte, which feele their sinne, which hate their sinne, which being humble and cast downe in them selues, yeelde them selues wholy to Gods mercy: not they, which wallowing in the filthy myre of their sinns, sleepe a sounde sleepe, & which sleepe (to borrowe the Ethnickes Phrase) Endymions sleep. Notably wel therefore did Dauid ioyne these two together, Meekenes and Prayer: because vnles in Prayer thou haste a mylde, humble, and gentle minde, thy prayer is vayne and of none effect. For the Hebrewes doe not without cause call the faithfull, by the name [Chasidim,] derined from mercy and kindenes, but first it is to teach vs, that we are vessels of Gods mercy, into whome that godly and moste mercifull Father of ours doeth power the exceeding great treasures of his grace: secondly, to signify what kynde of men wee ought to bee, that is, mylde and mercifull, both in al the actions of our lyfe, and especially in praying. Wherfore in that Prayer which

The faithfull ought to be meeke and mercifull.

which our Lord Jesus Christe made for vs, wee professe this expressely by name, that wee are voyde of hatred, & of all desire of reuenge: which thing I woulde to God we would set before our eyes, as oft as wee pray. For I see that men offend so often in this pointe, that I am constrayned to inculcate this place a litle more largely. Wee burne one towardes an other in mutuall hatred, and wee are almost at continuall braulinges and daily discord amongst our selues, and yet in the meane tyme wee would with full mouth be prayed for faithfull beleeuers. I beseech thee my brother, wherfore doest thou name thy selfe one of the faithfull? Why doest thou boast, that thou doest pray vnto God, if thou bee not mercifull? Remēber I beseech thee this place, where Dauid saith, that they onely will pray which are curteous, meeke, & mercifull. Why doe I see thee daily to be present at the publike Prayers of the church, desyring to haue thy trespasses forgiuē thee, euen as thou doest forgiue those, which haue trespassed against thee?

with what mouth doest thou pronounce this, when as thine hatred conceaued & deepely layed vp in thine heart against thy brethren, doeth reproue thee of a lye before God? Oh, but (saist thou) he hath greeuously offended mee, shall I therfore forget, & forgiue so manifould iniuries offered mee? what? hast not thou thy self sinned far more grieuously against God? Behould what an vniust Judge, and an vnequall ponderer of matters thou art: Thou wouldest haue those offences forgiuen thee, which thou hast committed against the eternal and omnipotent God: but thou wilt not forgiue those offences, which are committed against thee a vyle man, against thee a wretched woorme, against thee ashes and dust. Wherefore let this one rogitatiõ shake of from vs al the stings of hatred and offence, that wee, albeit most worthy of hatred, yet desier of the Lord, to bee receiued into his fauour, that wee farr most great and greeuous sinners pray neuertheles to obtayne pardon & forgiuenes of him. Now this is the waye and meane to pray to God

Obiection.

Answer.

aright

aright,(if wee harken to this our Pro-
phet)to come vnto prayer gētle,meeke,
and mercifull.Euery mylde man(saith
hee) shall praye vnto thee,o Lorde:
Therefore let vs remember this nota-
ble name, which is giuen vs by the spi-
rit of God in the holie scriptures,when
as the faithfull are named meeke men, *The faithfull*
as likewise they are woont to be com- *for their*
pared with sheepe. Yea also where *meekenes,are*
Esay foretelleth that the time wil come, *compared to*
when as out of all coastes and quarters *sheepe and*
of the world, men shall betake them- *doues.*
selues into the bosome of the Church,
he vseth the similitude takē from doues, *Math.10.16*
which also our Sauiour Christe vsed,
when as he commaundeth vs to be sim-
ple and innocent, as are the Doues.
And this place doeth not onely reiect
the cruell enimies of the Gospel,whom
the scripture maketh like vnto wolues
and Lions,neither surely without good
cause,seeing that the Church hath now
so oft beheld with weeping eyes their
gaping iawes imbrued & besprinckled
with the bloode of the godly) but also
this darte must be threatningly shaken
against

against those which in the middest of the Church oppresse their brethren by vsurie, extortion, & by any other iniury, especially in this dearth and penurie of victualles. For who would not maruell, that hawkes, which liue by their pray, should flye together with doues. Therfore let the rauenousnes of hawks be far from them which professe themselues doues: let iniurie against brethren be farre from brethren: and rather let vs endeuour, that our mildenes and gentlenes may at the length answer to that holy name, which the Scripture hath giuen vs.

Against vsurers, that is, hawkes among doues.

Now if we we will goe for godly men, if we will be accounted faithfull, let vs heare out of Dauid, what is the office and duetie of a godly man: Euerie man (saith he) shal pray. Certainly this ought to be the duetie, this especially ought to be the care of a godly man, to pray: such that prayer bringeth forth farre most plentifull fruits, both to the mantenance of this life and also to the obteining of life to come: for if ante man be oppressed with aduersi-

The duetie of the faithfull is to pray.

tie

tie, if perilles and dangers hang ouer a-nie mans heade, if sickenesse, if famine, if penurie of all thinges, finally, if a-nie calamitie vexe anie man, what wil he doe in so great aduersitie, and afflic-tion? He will pray. What will he doe, if he should once come into the po-wer and iurisdiction of his enemies, and if he should be in greate danger of his life? He will pray. Moreouer, what and if the sense and feeling of his sinne shoulde sting him? What if the re-membrance of his faulte committed, should torment him? what if his minde should be still terrified with the feare of eternall death, and with the horrour of hell? He wil pray. This is his onely comforte, his onely hope, his onely re-fuge. Wherfore the opinion and iudge-ment of Chrysostome can neuer be suf-ficiently commended, who thought, that praier was the soule of the soule. For Prayer is so profitable, and so ne-cessarie, that by it our soule, our salua-tion, and our life it selfe dooth seeme after a sort to liue. Which thinges such they are so: why, I beseech you, doe

The manifold vse of praier.

Chrys. de orando Deum lib. 1.

we

The necessity of praier in these dayes especially.

we tarie and linger anie longer? why haue we not recourse vnto God by dayly prayers in these daies, in these times I say in these times, wherein we haue great need to pray, if euer we had need? The Churches in most places of Christendome lye afflicted, vexed, ouerturned and destroied: the faithfull being banished their countrie, despoiled of their goodes, ouerwhelmed with pouertie, miserie, and sorrowes, haue much adoe to liue in their wailing & weeping, and in their mourning estate. Can we beholde these thinges with dry and vnwatrie eyes, and can we either heare or thinke vpon these thinges without great griefe of minde? why doe we not therefore in feruent prayers humbly beseech the Lord for his mercy? Wherfore doe we not desire him to forgiue & pardon, our sinnes which haue kindled gods so great furie and wrath against vs? If wee doe feare the wicked enterprises & attempes of the enemies of the Gospell, and their strength and power, why being taught of Solomon, doe wee not streightway retyre our selues into tha

moſt ſtrong Towre, where our ſafetie and ſaluation is ſafely repoſed & layde vp for vs: For ſo ſaieth he: The name of the Lord is as a moſt ſtrong towre, vnto the which the righteous runneth, and is exalted. Let vs runne therefore vnto this refuge: let vs ſhake of that ſluggiſhnes and ſlouthfulneſſe, whereby we goe faintly forward ſcarce a ſlow paſe. For what thing is there, which may at anie time affright vs with feare, being once gotten into that high and moſt defenced towre of praier: Feare I ſay: May verely what enemie can euer be ſo mightie: what force of armes can be ſo greate, which we may not eaſely breake & ouerthrowe with that ſtrong darte of praier: Praier deuided the red Sea, Prayer ſtayed the Lordes hand, when it was about to ſtrike, Prayer pulled down the wales of Iericho, prayer cõpelled the Sunne to ſtay in the mideſt of his courſe: By Prayer Moſes put to flight the armies of the Amalichites: By prayer Ioſua calling for haileſtones from heauen diſcomfited the armies of the fiue kinges:

Prou.18.10.

The notable effectes of prayer.

Exod.14.21.

Exod.32.11.

Ioſ.6.&.10.

12.

By

1.Sam.7.10. By prayer Samuell put to flight the
1.Reg.17. Philistines: neither did Elias shut hea-
Iaco.5. uen, nor the same Elias open heauen
Psal.56.9. with any other force, then with the po-
2.Chro.20. wer of holy prayers. What more:
2.Chro.14. As oft as I cal vpō thee (saith Dauid)
Esay.37. mine enemies turne backe. Also by
these weapons of praier Iosaphat ouer-
came the Ammonites and Moabites:
with these weapons Asa vanquished &
subdued the Aethiopians: with these
weapons Ezechias put to flight the As-
syrians. Finally, prayer was euermore
the armour, the victorie, and triumph
of the godly. Goe to therefore, let vs
set praier against all the rage and furie
of wicked men. For what? Praiers
which were in time past able to make
the course of the Sunne stande still, shal
they not nowe restraine the enemies
threates and menaces, shall they not
now stay the aduersaries enterprises
and outragious practises? they which
in olde time did shut heauen, shall they
not nowe bridle the earthly strength of
men and the excessiue audacitie of the
wicked? Therefore let vs endeuour

be answerable to this saying of Dauid: Euerie godly man (saith he) shal pray. Let vs therfore pray, if we will be accounted godly and faithfull men.

And to the ende we may vnderstand, that we shal not pray in vain, he addeth: In a time (saith he) when thou maist be found; as if he should haue saide, that their praiers and supplications, which haue beene made to God from the heart, shal neuer be frustrate. Now this ought chiefly to enflame, & moue our mindes to prayer, that albeit by our sinnes we haue turned God frō vs: notwithstanding now we see him offer himselfe vnto vs of his great mercie, nowe we see him call vs vnto him, now wee see him draw vs vnto him, now we see him reach out vnto vs his armes spred out: namely, when as he maketh vs partakers of the preaching of the Gospel, For so saith S. Paule after the Prophet: I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: behold now the accepted time, beholde now the day of saluation. O most sweete voice

The praiers of the godly are not frustrate.

When and how God may be founde.

2. Cor. 6. 2.
Esay. 49. 8.

of the Apostle! Therefore brethren, if by a true faith wee shall embrace the grace of Christ offered vnto vs in the Gospell, if wee shall pray vnto God in the holy name of Jesus Christ, if we shal before the fatherly eyes of our God detect and discouer so manie woundes, which we haue receiued of the wicked, if wee shall lay downe in his most mercifull bosome our teares so often sheade, and our sighes and grones, wee shall heare now that moste sweete voyce resounding in our mindes: Beholde now the accepted time, beholde now the day of saluation. We shal also heare Dauid affirming that this is the time, wherein wee may finde God, and wherein we may obtein his grace and fauour. Hitherto in so great a storme and tempest of the Church, being on euerie side compassed with horrible darkenesse of aduersities, God seemed after a sorte to lye hid, which thing that it hath happened often times to most of ỹ Saints, yea and to the whole church, these speaches are witnesses: Howe long wilt thou, O Lord, hide thy face from me

Psal. 13. 1.

Where

Wherefore turneſt thou thy countenance from vs: and verie manie ſuche like places. For this is the nature and vertue of affliction to ſhewe vnto vs, God going away and departing farre from vs. But then the notable conſolations which ye ſhall meete withall euerie where in the holy Scriptures, ought to helpe and comforte you, as: Yee ſhall pray vnto me, and I will heare you, ye ſhall ſeeke me and finde me, ſaith the Lord. And Chriſt ſayth: Aſke, and it ſhal be giuen you: ſeeke, and ye ſhal finde: knocke, and it ſhal be opened vnto you. Therefore God is ſought by prayer, and is founde by prayer. For we doe not pray (as the Papiſtes were woont to doe) with a minde vncertaine and doubtfull: but rather we ſo aſke as wee may certainely obteine: we ſo ſeeke as we may ſurely finde: we ſo knocke, as we may vndoubtedly enter in. For let vs heare the Apoſtle commaunding vs thus: Let vs approch boldly with confidence vnto the throne of grace, that we may receiue mercie, and finde grace to

Pſal. 44. 24.

Ierem. 29. 12
Math. 7. 7.

Heb. 14. 16.

helpe in time of neede. Wherefore let vs set downe this principle: That God is alwaies to be founde, if hee be sought seriously and from our heartes, by a true faith, and by prayer founded and grounded in Christ. For so saith S. Augustine sometime no lesse truely then finely. A te petatur, in te quæratur, ad te pulsetur, sic accipietur, sic inuenietur, sic aperietur; that is, Let men aske for whatsoeuer they want of thee O Lord, let them seeke for it in thee, let them knock for it at thee, so they shall receiue it, so they shall finde it, so it shal be opened vnto thé.

August. Confess. lib. 13. cap. vlt.

Now this woord of finding vsed by Dauid ought to preuail much with vs, to stirre vp in vs a diligence to praier. For they which seeke for golde and siluer, they which seeke for wealth and riches, doe they not take great labour and paines to finde them: therfore how much more meete is it, that wee should be intentiue, and diligent in seeking God, whom we knowe to be our chiefest good thing and most principall felicitie: In which place our slouthfulnes

is to be reproued, who albeit by daily sermons & preachings we are admonished to craue & beg the mercie of God in holy prayer, yet wee procrastinate, and doe alwaies differre and put of the matter vnto an other time. But wee haue present neede, why doe wee not therefore procure present helpe: for how knowest thou, whether thou maiest may hereafter or no: what: darest thou of thy selfe promise so much for thy self: yea, but the Parable of the fiue foolish Virgines doeth sufficiently teache vs, that we ought to redeeme the time, and that they shall not escape scotfree, which haue neglected to receiue the mercie of God offered in a fitte time. Wherfore let vs obey the Prophet warning vs thus: Seeke the Lord (saith he) while he may be found, call ye vppon him, while he is neare. For it is to be feared, lest if we be wanting, when a fit occasion is offered, afterwardes we want a fit occasion. For loe, where the word of God is preached, where ecclesiastical meetinges and assemblies are celebrated, there GOD, both ought to be

Math.25.12
Esay.55.6

God is to be sought for, in the pure preaching of the Gospel.

sought, and may also be founde. God is not to be founde in daintie and delicious fare, in plaies and pastimes, in pleasures: he is not to be founde in drunkennesse, in sumptuous feastes, and in riotous banquets. Heere, heere God is to be sought for, he is to be sought in holie Sermons, in publike prayers in continuall meditation of diuine matters: But alas for griefe, it is so farre that we seeke God, that turning away our faces, we flee from God himselfe seeking vs. The Lorde hauing kindled the pure and cleare light of preaching, in the middest of our cities, doeth seeke vs, doeth call vs, doeth stirre vs vp to embrace saluation offered: but we busying our selues about other matters, are deafe at that, neither doe wee heare those thinges, wherof we are so oft admonished: and as if we were affraied, lest that the Spirit of God shoulde enlighten vs, or that the hand of God calling vs, should catche holde of vs, and shoulde leade vs to the studie of a purer life, we cast our selues voluntarily into the darkenesse of the world

woꝛlde, and wee lurke vnder the allure-
mentes and enticementes of the fleshe,
and vnder the blinde pleasures of men.
Wherefoꝛe let vs take heede, lest that
exprobration, which is extant in the pro-
phecie of Esay be woꝛthely applyed to
vs: All the day long haue I spred out *Esa.65.2.*
my handes to a rebellious people.
Let vs beware, I say, that the Loꝛde
doe not vpbraide vs sometime at the
last with this filthie ingratitude thus:
I haue stretched out my handes vnto
you, when as I sent vnto you the Preac-
hers of my Gospel, whom I vse, as
handes, to bring men to the knowledge
of my selfe: I haue called you by their
voyce, I haue sought you diligently
by their trauell, to gather you into the
companie and congregation of mine e-
lect, to receiue you into eternall happi-
nesse in heauen: But foꝛ all that you are
hardened in sinne: you haue despised my
woꝛde: you haue scoffed and scoꝛned at
holy exhoꝛtations. Therfoꝛe, bꝛethꝛen
(foꝛ I will say no woꝛse of you) let vs
by true repentance preuent the iust sen-
tence, and iudgement of God. Let

vs with teares & prayers, seeke God, or rather let vs readily and ioyfully goe out to meete him seeking vs, calling vs comming vnto vs. But that we may finde him, let vs pray, that he first may finde vs, for neither can wee seeke, nor finde God by our owne strength and power: but all the partes of our saluation must be ascribed to Gods mercie alone. So S. Paule, when he had saide, That the Galathians knew God, he addeth Yea rather (saith he) yee are knowen and taught of God. And to the Philipians: I folow, that I may comprehend that, for whose sake I am comprehended of Christ. And S. Iohn saith: Herein is loue, not that we loued God, but that he loued vs. Therefore that we may finde GOD, it is necessarie that we shoulde haue strength giuen vs of God, and that we shoulde be led & drawen by the hand vnto him, that so the glorie might be wholy attributed to God onely. Which thing if it come to passe, then we shall perceiue how true Dauids saying is, which we haue handled: to wit, that euerie good

God must first finde vs, before we can finde him

Gal. 4. 9.

Phil. 3. 12.

1. Iohn. 4. 10.

man doeth pray vnto God in a time whē he may be founde. Which sentence also, that he might explicate more plainly, he addeth.

In the floode of great waters, they shall not come neere him. This is (saith he) the fruite of Praier: these are his most excellent effectes, that the faithfull praying are deliuered from al perilles, from all euilles. Therfore Dauid doeth magnifically amplifie the praises of prayer by a similitude taken from the waters, which ouerflowe the fieldes farre and wide. For he doeth not say, that prayers doe couer vs, lest that we should be sprinkled onely with some little droppes of afflictions, but he setteth downe before vs the inundation and floode it selfe. Againe he doeth not make mention of one riuer or other, but of manie waters, so that thou canst not by anie mans meanes escape out of so great euilles. Neither doeth he moreouer affirme, that the godly are not drowned in the waters, but that they are not so much as touche with them: so that nothing may seems pre-

By prayer we are deliuered from all perilles and daungers.

termitted, and let passe, which might make for the setting out of the matter. Verely I doubt not, but he alluded to that generall deluge, wherewith once the Lord drowned the whole worlde, and all men therein, except the family and houshold of Noah. As then therefore the waters touched not them only, which betoke themselues into the Ark: so he, which getteth himselfe into the Bulwarke and safegard of prayer, shal easely ouercome all damages and dangers. Thitherto also tendeth that notable promise, which the Lord propoundeth vnto the Church, by his Prophet Esay: when thou shalt passe (saith he) through the waters I wil be with thee, and the deepe floodes shall not tosse thee to and froe, nor ouerflowe thee. Now this similitude of the waters, albeit generally it agreeth to all troubles and aduersities, yet notwithstanding, properly it is wont to be applyed to the enemies of the Church: as oftentimes we see in the Psalmes, and especially in that place, where the faithfull compare their enemies with the ouerflowing

Gen. 7. 21.

Esa. 43. 2.

ing waters; If the Lord (say they) had not succored vs, the enemies, as water, had already ouerflowed vs, the streame had alreadie gone ouer our heades, the swelling waters had already ouerwhelmed our life. So Esay vsed elegantly, the same similitude, when as he foretold that the king of Ashur should powre forth his armies into Iudea, & should lead away the ten tribes into captiuity: He hauing gotte (saith he) their riuers on euerie side, being come beyond all their bankes, will breake into Iudea ouerflowing & passing through, till he touch their necke. And in an other place, he saith, that the Assyrians were like the sea, and like the roaring noise of mightie Waters. Now Ieremie in the same sense denounceth, that the waters should breake out of the North, which should ouerflowe the Land of Iudah. Certainly a most apt similitude, and such a one, as liuely expresseth the nature of the enemies of the Church. For how greate the violence is of ouerflowing waters, howe great the danger is, may at the least be

The enemies of the church are compared to swelling waters.

Psal.124.4.

Esa.8.8.

Esa.17.12.

Iere.47.2.

gathered

gathered by this, that they can be anoi-
ded onely by flight, by running away
from them. If so be anie house be set on
fire, the fire may be quenched with wa-
ter: but it is Gods power alone, Gods
commaundement onely, which can re-
presse the rage and furie of the waters.
Nowe if you will prosequute the simi-
litude farther, all the rest will notably
and fitly agree. For if we must come
vnto our times, the wicked, who poure
out their rage and their violence vpon
the Church, are neuer at rest and quiet
but are turmoiled with perpetuall mo-
tion: they alwaies frette and fume, they
alwaies menace and threaten, and they
alwaies vomit vp their blasphemies as
froath, They are neuer constant, but
like a raging streame they wander fart
beyond the boundes of reason, and flow
beyond the bankes of nature and huma-
nitie. And euen as the swelling streame
is then encreased, when as the little ri-
uers being gathered togither flow all
into one: So oftentimes the enemies
of the Church (which also Dauid him
selfe witnesseth to haue happened inh[is]
time)

Esay. 57: 20.

time) haue conspired togither to inuade the Church, with all their force ioyned in one. Finally we see, what greate losse the ouerflowing waters of a swifte flowing streame doe bring, when as running swiftly with a greate force they carrie away violently all thinges with them, and whilest the running streame (as the Poet saide) layeth flat to ground all in the fieldes, the goodly corne, and eke all that which toyle and trauell of the Oxen yeeldes: in like maner also the enemies of the Gospel, with great furie and force, robbing and spoyling the Church, destroy all, catch & snatch al they can, neither are they resisted by anie other, thē by God alone. For oft it falleth out, that whē the churches did most of all flourish, and were like vnto a fielde well manured, and bringing foorth most goodly corne: whē as the corne (for we must return to Poets) did seeme to giue some greate encrease of fruite, whē al things seemed to flourish fresh and gay: then the swifte streame of the enemies ouerflowing the fielde of the Church farre & wide, hath

Psal. 2. 2.
Psal. 83. 5.
Virg.

welnigh

welnigh wasted all, insomuch that verie manie, which before professing the Gospell, did seeme to flourish and promise fruite, afterwardes being ouerwhelmed and drowned with the filth of Idolatrie, as with myre and clay, haue ben barren and fruiteless. Therefore what shall we doe in so greate a deluge and flood of mischiefes? Verely wee must aske counsel of our author Dauid, who sheweth vs the most safe sanctuarie of prayer, that we being receiued into it, as into Noahs Arke, might be deliuered frō the daungers of our enemies: and that euerie one of vs should professe with Gregory Nazianzen: I seeke for to imbarke my selfe in Noahs Arke, that so grieuous a death I may auoid. How much lesse are those miserable men to be suffered, who to saue themselues, reuolt from the safegarde of their saluation, that is, from the church? Which men truely me thinkes doe the same, as if Noah for feare of the floode, had cast himselfe ōut of the Arke into the midest of the waters. But I doe heare, what the sense of the flesshe doeth

Nazi. de Epist.

object.

Obiect. Where is (saith the carnall man) the fruite and benifite of this promise? Haue not the wicked attemptes of the enemies of the Church, both often heretofore, and especially of late dayes, not onely touche the Church, but also welnigh ouerturned & ouerthrowen it? I answer that, which was finely said of the auncient fathers: that the church might be oppugned, and besieged, but it could neuer be expugned & ouercome: that it might be tossed with the floodes, but it coulde neuer be drowned. For to continue in the example alreadie set down) I beseech you, what do we thinke happened to Noah? that he was so quiet vpon the waters, that he alwaies abode stedfast and immoueable? that he was neuer tossed with anie surges and waues of the waters? May verely weeare not to thinke so: but Noah was so tossed of the waters, that he could neuer be ouerwhelmed of them, God still protecting his safetie. The same therefore will happen to all godly men, if so be they keepe themselues in the Arke, that is, in the Church, and in the pure

Obiection.

Answer.

woorship

worshipp and sincere seruice of GOD.
For that is alwayes true, which Dauid
said in an other place, That God doth
rule the floode. Albeit therefore the
exteriour and outwarde aspecte of ve-
maine thinges doeth terrifie vs, let vs
notwithstanding abide still in the Arke
where our safetie is layed vp, and let vs
heare the voice of God, rather then the
counsell and perswasion of the flesh.
For who, in Noahs time woulde not
haue thought the high and immoueable
rockes of mounteaines to haue been
safer against the floodes of waters, then
that Arke, which seemed to the showe
to be a fraile and bruled Barke. Not-
withstanding it fell out farre otherwise.
For the verie high toppes of the hille
were drowned, & the Ark alõe remaine
safe & sound. Yea also, as the the waters
the more they encreased, the higher wa
the Arke alwaies carried: so the churc
can neuer bee ouerthrowen of the en
mies, can neuer be ouerwhelmed, but t
greater their violence shalbe against
the loftier shal the church be, & the hig
er alwaies it shal appeare, being buil

Psal. 29. 3.

The Church is like vnto Noahs Arke

proppyed with the ayde and assistance of almightie God. Therefore (to finish and make an ende of this place at the last) let vs runne vnto God by feruent and continuall prayers: let vs request his mercie and his helpe: let vs seeke him frō our heart: neither let vs doubt, but that wee shall obteine his fauour, whereby we may ouercome so manie calamities, wherwith we are distressed, and the verie flood of mischiefes poured out almost ouer all the worlde. Now it followeth.

7. Thou art my secret place: thou shalt preserue me from trouble, and thou shalt compasse mee about with songues of deliuerance.

Heere Dauid acknowledgeth Gods most excellent benefites towardes him, both for to giue God thankes for them, and also to set him selfe before all men, as an example, whom all ought to beholde. For it is no doubt, but that wee shall feele God, such an one towardes vs, as Dauid himselfe felt him amidst his afflictions, when as he ranne for succour vnto his mercie and helpe. In

the former verse he gaue out a generall doctrine, when he sayde, that most certaine safetie was readie prepared for them, which will flee vnto the Lord by holy prayers. Now he confirmeth it by his owne example: And (saith he) lest you should doubt, that it will come to passe, as I haue foretold you, behold you haue me for a most notable example vnto you of Gods help, if so be yee cast eyes vpon me. For when as all kinde of afflictions, as armed enemies, did pursue and plague me, I betooke my selfe into Gods succour, as into a couert or place of refuge, that so he might hide me in his fatherly bosome, and that it might be lawfull for me, so lurke vnder the shadowe of his winges, he fostered mee with his louing embracings, he propulsed all perilles, and driue away all dangers from me, and finally he ministred vnto me great matter and argument of thankesgiuing being happely deliuered from myne enemies.

This is therfore the meaning of this place, wherein first the order, which Dauid

Dauid followed seemeth to be considered. For after that he had entreated of remission of sinne, and after that in most ample woords he had set out the greatnes of this benefite receiued of God, now he rehearseth the other benefites, and first of all, succour, safetie and deliuerance from al daungers. Which order, as I haue saide before, wee must consider. For thus we ought to thinke with our selues, that remission of sinnes is as a most plentifull fountaine, from which all other benefites and giftes of God are, as diuers riuers, deriued. For seeing that the Lord doeth especially adorne those with benefites, whome hee hath thankefull vnto him, howe can it be, that that most pure father of ours should loue vs, vnles he hath before forgiuen vs our sinnes? Therfore it must needes be, that al other good thinges shoulde haue their original and beginning hence. Which order also S. Paule obserued in his Epistle to the Romans: where, after that in manie woordes he had disputed of the free iustification of faith, and of remission of sinnes, he addeth

From remission of sinnes, as from a fountaine al other Gods benefites flow.

deth that most assured trust and confidence of the godly, whereby they despise all dangers, whereby they contemne al persecuting swoordes, whereby they neglect death it selfe, finally, wherby as conquerours they insult euē ouer the powers of hel. Yea also when as Dauid desireth succour from God in his aduersity, he vseth first of all to pray for Gods mercie, to teach vs thereby, that we do but in vain runne vnto God, vnlesse God finde vs thankefull to him, for his greate mercie. But after that we are certainly perswaded of remission of sinnes, it is impossible, but that we should therewith beleeue also, that we are protected of God, that God hath a vigilant care ouer vs, and that vnder his ayde and succour we shalbe safe against all dangers. For we shall alwaies meete with that, which S. Paule saith: how can it be, that hee, which spared not his owne Sonne, but gaue him for vs all to death, should not also with him giue vs all thinges? What: he which forgaue me my sinne, will he hereafter cast away all care of me

Rom. 8. 35.

Psal. 56. 1.

Psal. 57. 1.

Rom. 8. 32.

mee: he yᵗ gaue me saluatiō in Christ, he which opened Heauen to mee, hee which hath brought mee nowe into the possession of eternall life, will he not defend me sure and safe from the discō-modities of this life, as farre forth as it shalbe expedient for my saluation: he which for me ouercame sinn, ouerthrew death, troade Sathan vnder his feete, will he not beate downe the threates of mine enemies, will hee not ouerthrowe their enterprises, wil he not quaile their bolde courage: Therefore we see, that we must alwaies beginne with the Remission of sinnes, that this foundation being once layed, we may afterwards builde vpon it against the assaultes of our enemies, a greate weighte (that I may so speake) of hope, of trust, and of strength: and that with stoute and courageous mindes wee may say with our Prophet Dauid: Thou arte our refuge.

Also these woordes of Dauid teach vs, that God is the most safe Refuge, and sanctuarie of the godly: which doctrine is verie necessarie for vs. For see-

ing ỹ this life of ours is subiect to so ma-
ny miseries and troubles, if once this be
imprinted in our mindes, that God is
our place of refuge, assuredly this on-
ly cogitation will easely wipe away al
bitternesse, and griefes of this present
life. Now I beseech you, what man
would not streightway agree to Da-
uid in this poynte, that in God is
reposed and layed vp for vs a sure and
certaine refuge, which would but at-
tentiuely consider the nature of GOD.
wilt thou flee for succour and safetie, to
him which is almightie, which doeth
loue thee, which is alwaies like him-
selfe? Therefore flee vnto God: for
he is almightie and all good, he loueth
thee moste dearely, finally he is euer-
more constant, neither can any change
or mutation happen at anie time either
to his might or to his goodnesse: He is
the solace and comfort of the afflicted,
he is the treasure of the poore, the safe-
tie of them that are like to perishe, the
lyfe of them, that are at the pointe of
death, the felicitie of the miserable: who
therfore would choose for him selfe any

other

other refuge: For (to vse this similitude of Esay) euen as we are woonte, if at a- *Esa.4.6.*
nie time a tempest come vpon vs, and if showers of raine or haile doe trouble vs, to betake our selues into some house, to keepe of the boisterous weather: so when as the stormie clowdes of afflictions seeme to ouercast and ouerwhelme euerie place with darkenesse, when the enemies of the Church thunder, lighten, and mingle heauen and earth togither: I pray you what must we doe in this so great calamitie? Must wee not flee to Gods succour and defence, as vnder a most safe couert? For notably sayth our Psalmist in an other place: He which dwelleth in the secret of *Psal.91.1.*
the most high, and abideth in the shadow of the Almighty, shall be deliuered from all dangers. As this argumēt & matter is largely handled in ꝑ Psalm throughout, w̄ bringeth a great light to this place, which we nowe expounde. Againe, the faithfull in an other place sing thus: God is our pro- *Psal.46.1.*
tection and strength, and in troubles and aduersitie a most present helpe.

Therefore will wee feare nothing, though the earth mooue out of his place, though the very mountaines fall into the middest of the Sea. Let the waters therof rage and be troubled, let the nations raise tumultes, let the kingdomes be mooued, and let the earth melt with thunder. The Lorde of hostes is with vs, the God of Iacob is our high towre. Surely a woorthie speach, and such an one, as ought to kindle in our mindes a greate light of faith. For will there remayne in vs anie feare or doubt, if once wee haue made God to be the most firme defence of our safetie? Let vs beholde in minde Dauid fleeing into this sanctuarie and secret place of God, as oft as he was assayled of his enemies. In the time of trouble (saith he) he shall hide me in his Tabernacle, in the secret place of his pauilion shal he hide me. Let vs beholde that godly king Asa running vnto the succour, and help of the Lorde against the armies of the Aethiopians: Let vs beholde Iehosaphat, vtterly distitute of all mans aduise

Psal.27.5.

2.Chr.14.11

uice and assistance, hauing his eyes
fixed in the onely ayde and defence of
God: Let vs heare Ezechias, ha- 2.Chr.20.6.
uing recourse to Gods helpe by holy
prayer, against the threates of Senna- 2.Chr.32.20
cherib, and against the blasphemies
of that beastly Rabsaca. What neede
wee anie moe examples? The Scrip-
ture is plentifull, both in preceptes &
examples, which leade vs, being di-
uerselie tossed with aduersitie, as it were
by the hand, vnto Gods secret place of
succour, where we may leade a secure
and quiet life.

Wherefore let this saying of Da-
uid be continually before our eyes, es-
pecially in these times, wherein the e-
nemies of the Gospell doe bende a most
mightie force against the Church. Goe
to therefore, let vs flee vnto the Lorde
and with Dauid let vs exclaime, not so
much with the voice of our bodie, as of
our minde: Thou arte our secret place,
O Lord. In this so greate aduersitie
and affliction of these dayes, wee haue
no man besides thee, whome wee may
call vpon; none whose ayde & assistance

we

wee may craue none, vnto whose suc-
cour and safegarde we may flee. Thou
arte our lyfe, thou art our onely refuge
and sanctuarie. Unto thee O Lorde
wee flee, as vnto a couert or secret
place, that our safetie may lye hid in
thy power against the strength of our e-
nemies, and that it may lye hid in thy
mercie against their crueltie. Let these
and manie other such like things come
into our mindes, as oft as we shalbe oc-
cupied in the meditation of this place.
Neither let vs imitate those men, who
to escape trouble and aduersitie, place
their couert and defence in earthly
thinges. This man seemeth to him-
selfe, to hide himself notably well in the
counsell and strength of men: That
man hideth himselfe wholy in mightie
heapes of riches, that being with them
closed in on euerie side, he might lurke
safely: An other man gets him some o-
ther kinde of couert, & so a great part of
men thinke, that so they haue prouided
verie wel for their safetie. Who doe like
as if a man shoulde beleeue that no man
seeth him, if so be he hath shutt his eyes

Against those, which seeke for succour and defence in earth ly thinges.

with

wich his handes. But this is not, not to be seene of other men, but not to see other men. How much better did Dauid? Dauid (I say) being defenced with a most mightie scepter, Dauid being the power and force of men, being guarded with a great number of souldiers, being a skilfull warriour, & nowe hauing beene adorned with many and most noble victories, yet neuertheleſſe exclaimeth: Thou O Lorde art my secret place: he doeth not repose his refuge in a kingdome, be it neuer so mightie, not in manie thousandes of men, not in his own vertue or fortitude not in the glorie, of his valiant actes, but in the Lorde alone. Verely he was farre from those men, which sticke to humaine and earthly defences. Wherefore this so great an errour must be rooted out of our heartes, and thus we must fully thinke, that wee can haue a safe couert or refuge nowhere elſe, but onely in God.

Against those which flee vnto Idolles.

They are also to be reiected, who require the helpe of Idolles, & who looke that they shoulde be the defence of their

safetie

safetie, and yet neuertheleſſe they are ſo impudent, that they will ſeeme to haue recourſe vnto God. But they are confuted by this one woord of Dauid, when as he proteſteth, that his refuge and hope of ſafetie is repoſed and placed in the Lord. For God is not the refuge of them, which ſeek after the ſecret corners of Idolles, and which flee from the light of trueth, to wander through the ſundrie and manifould corners of Idolatrie, as through darke dennes and caues. For this couert, which Dauid ſpeaketh of, is placed in the true worſhip of God, and in his true Church, as he himſelfe doeth ſufficiently declare in the 31. Pſalme. How great (ſaith he) are the good things, which thou haſte layed vppe for them that feare thee? Thou wilt hide them priuely in thy preſence from the pride of men, thou wilt keepe them ſecret in thy Tabernacle from the ſtrife of tonges. And in the place which I euen nowe cited hee ſaith: One thing haue I deſired of the Lord, and I will alſo require it: that I may dwel in his

Pſal. 31. 19.

Pſal. 27. 4.

houſe

house al the daies of my life, because he shall hide me in his Tabernacle. In which woordes he signifieth, that we must lye hid in the Church of God, and in his pure woorship against the enterprises of all the wicked. For it is no doubt, but that by this woord refuge or secret place, he alluded to the holy Tabernacle, into which the Israelites assembled them selues to exercise their religion, before Solomon did builde the Temple: For as men are couered vnder a tent or pauilió: so are the faithfull couered and compassed on euerie side with the great fauour of God. Which thinges sith they are so, what meane those wretched men, who in these dayes haue reuoulted from the true religion for feare of men? O, but thou wilt say, present perill and danger terrified me, when as death was still before mine eyes. What? ought est thou therefore to haue departed fró the couerte or sanctuarie, because greater perilles did hang ouer thine heade? Ought est thou not so much the rather, to haue thrust thy selfe into the secret place, and

Against Apostates or backesliders from the Gospel, which thinke, that they lurke safely by so doing.

to

to haue stucke fast vnto it? Men threa-
ned thee: but God by his woord would
haue strēgthened & cōfirmed thee. Men
violently inuaded thee: but Gods se-
cret place was at hand, into which
thou mightest haue cast the care of thy
saluation. Thou hast forsaken him,
which suffered not thee to be forsaken:
wh had taken thee out of the darkenes of
errours, out of Idolatrie, out of the ve-
rie iawes of hell: which defended thee
in his Church, as vnder the shadow of
his winges, which nourished thee by
his woorde, which cherished thee in his
fatherly bosome, which daily instilled
after a sort into thy mouth the sweetnes
of heauenly thinges, and of eternall
life, by the continuall preaching of the
Gospel. To saue thy life thou hast for-
saken him, who was the onely author,
the onely Creatour, the onely preserue
of thy selfe. O deceitfull delusions, and
enchantment of the world! O preposte-
rous desires of men, who to liue, fall
from life, and who not to dye, rush head
long into the middest of death. Doest
thou suppose, that thou art escaped from
thin

thine enemies, which art come into the power of most fierce and cruel enimies. Thou wast afraied of mennes drawne swoordes and cruell flames, but nowe a farre woorse thing is happened vnto thee, when as the kindled fyrebrandes of thy sinne do inwardly burne thee: When as Sathan, thine owne flesh, the woorlde, yea all the horrible assaultes of hell doe terrifie thee: finally, when as thou art become thine owne enemie, when as the daily stings of conscience wound thee, and when as the perpetual remembrance of thy sinne committed doeth vexe thee a miserable man, & stubbe thee on the gall. Wherefore repent, & come again at last to your selues (for I speake to you, whome the spot & blot of a guiltie conscience doeth torment, and who bewaile your sinne committed: I, I say, weeping and sobbing together with you, speake vnto you) or rather returne vnto him, from whom you haue made a defection. He is yet reacheth vnto you his hand, hee calleth you vnto him, he setteth before you his sanctuarie and secret place,

A godly exhortation to all backesliders and reuolters from Gods true religion, which haue made shipwrack of the faith.

that you may retire your selues thi
ther. You haue forsaken God, but he
doeth not suffer you to be anie longe
forsaken. Hearken vnto the voice o
our most mercifull father, beholde th
light exhibited, receiue the most ampl
and rich treasures of the Church, whic
he layeth out before your eyes, whic
he offereth vnto you, which hee giue
vnto you. Let your faith and obedien
be answerable to Gods liberalliti
Think that saying to be spoken to yo
which Oseas saith, speaking to the
Church of Israell: Returne O Isra
vnto the Lord thy god: because tho
hast fallen in thine iniquitie. Take w
to you words & being turned to t
Lord, say vnto him: Take away fro
(O Lord) all iniquitie and receiue
graciously. Use therfore this pray
which Oseas hath made for you: Ta
away our iniquitie, O Lorde, wash
way the filth of our sinnes, heale
wounde, which our distrust and ing
titude hath giuen vs: be thou our
uert and refuge against the horrour
sinne and death, that our conscie

Ose. 14. 1. 2.

may quiet it selfe in the remission of our sinnes, and in the trust and confidence of thy mercie. These thinges are they, which those men ought to haue still before their eyes, that, leauing and forsaking Gods secret place of succour, haue at this day reuoulted from his pure worship, and from the Church, to the ende they may returne thither, whence they came out. Let vs in the meane time learne wisedome by so manie examples set before vs at this day: let vs acknowledge our infirmity, let vs abide in Gods secret place, let vs craue ayde and assistance of God, that no force, that no tempest may pluck vs thence: and, as much as we may, let vs helpe our brethren, which haue fallen both by prayers to God for them, and also by holie exhortations to them.

A godly exhortation to those which inioy the Gospel quietly without feare and danger.

Now in this place let those men attende, whom God hath at this day blessed with so many and so great benifites, who haue the pure preaching of Gods word sounding in the midest of their cities, in great peace & quietnes without anie feare, without anie perill or daun-

ger: who whileſt others, being toſt, as it were with a tempeſt, doe ſtray and wander vncertaine hither and thither, themſelues liue happie and bleſſed in Gods ſecret place, as in a moſte ſafe porte and hauen, and haue a permanent ſeate, and ſure dwelling place. Let them eſteeme & regard, as it is meete, ſo great a benifite of God, let them honour and reuerence his bountie and liberalitie, let them abide, and remain ſtill vnder his place of refuge, and let them heare reuerently, conceiue attentiuely, followe and execute holilie and diligently Gods woord and commaundement, which ringeth in their eares on euerie ſide. Let vs therefore weigh and conſider all theſe thinges, that we may woorthely profeſſe togither with Dauid, that God is our ſecret place, and refuge. Which thing doubtles wee ſhall doe the better, if wee ſhall, as we ought to doe, expend and conſider the fruites, which will follow of it. For our Prophet addeth.

Thou ſhalt preſerue me from affliction. Which woords if yee expreſſe

by

by the present tense, Seruas me (that is) thou preseruëst me (as some do expound them) they wil signifie Gods continual and perpetuall preseruation of his. And so it will be a thankesgiuing, wherein the Prophet acknowledgeth Gods cõtinuall safegard towards him, & wherein he thanketh God onely for his preseruation. But verely the woordes heere, being vsed in the Future tense, haue a great force. For hence it may be gathered, how great their trust and confidence is, who haue betaken themselues into Gods refuge, when as they doubt not to affirme, that God will euer be present with them, and that they shalbe deliuered from al trouble and affliction by Gods good helpe and assistance. But on the contrarie parte, ariseth an obiection of the Papistes: Whence commeth your so great arrogancie? Whence proceedeth such passing pride, that you dare so confidently and boldely affirme, that God wil saue you? What? I beseech you is he arrogant that beleeueth God? that trusteth to his promises? Am I to be charged

The faithfull are surely perswaded, that God will alwaies preserue them.

Obiection.

Answer.

and appeached with arrogancie, if I beleeue that God wil saue mee, because he hath promised: that God is able to saue me, because he is god, because he is Lord, because he is omnipotēt: doth he arrogate any thing to himself, or distrust in his own strength, yea, & al humaine and earthly strenghth, doeth repose the trust of his safetie and saluation in God alone? I doe not say: I will saue my selfe: but I say with Dauid: Thou shalt saue me, O Lorde. Therefore they are arrogant, which trust to be saued by their owne merits, by their own woorkes, by their owne satisfactiō: but they are farre from so filthie a crime of arrogācie, which haue learned of Osee: That their destruction is indeede of them selues, but that their saluation is in God, and of God. Nowe therefore let vs apply this doctrine of Dauids to our selues, and at this time, when as the Churches almost throughout all the worlde are afflicted, let vs say, I say, let vs with a stedfast trust and confidence say: Thou shalt saue vs O Lorde: thou shalt bestowe this

Who are arrogāt indeed.

Ose. 13. 9.

great

great a benifite vnto vs miserable, lost, and also moste vnwoorthie men: For thou hast promised to saue vs, thou hast named thy self a Sauiour, thou hast gathered vs into thy church: We are vessels of mercie & saluatiõ: now saluation & redẽptiõ is procured, & purchased by Christ for vs: thou shalt saue vs, because thou hast alwaies saued thy Church. Thou didest wᵗ a mighty & stretched out arme drawe thy Church of Israell out of the midest of the fierie fornace of Aegypt: Thou didest defende it against the Amalachites, Chanaanites, Moabites Ammonites, thou didest repell the verie yoke of the Babylonical bondage frõ ẏ neck of the church. Thy good wil remaineth the same for euer vnchãgeable, thy power is alwaies the same. These & such like thinges ought forthwith to come into our mindes, lest ẏ the sorowful shew of aduersitie terrifie vs, & cast vs downe from the degree of faith.

Obiection.

Answer.

Neither ought we only to be certain and sure of the generall saftie of the church, but by the example of Dauid euerie one of vs ought to apply particu-

1.Iohn.3.4.

larly vnto himselfe those generall examples. Therefore if the guilty conscience of my sinnes and offences pricke mee, if the Lawe of God doeth threaten mee death and destruction, if the fierie hands of Gods iudgement burne against me, then I will exclaime and cry out: Thou shalt saue me O Lorde. Againe, if any daunger, if anie aduersitie happen, I will alwaies say the same. This one speech shall still be heard: Thou shalt saue me O Lorde. And why? Verely because these thinges, which God hath promised to all his electe and chosen Children, generally, I ought also to apply priuately to my selfe. But peraduenture some man may obiect vnto vs, that the faithfull are not alwaies preserued of God, when as verie oft they fall into the handes of their enemies. I answer, that the godly are saued and preserued in the midst of death, insomuch that when they seeme most of all to be vanquished and ouercome, then they get the greater conquest and victorie ouer their enemies. For it was not in vaine that Saint Iohn hath taught vs,

Obiection.

Osee. 13. 9.

Answer.

1. Iohn. 5. 4.

how

how that faith is the victorie of the godly. Therefore as long as thou shalt with a true faith say, Lorde thou shalt saue me: so long shalt thou ouercome, whatsoeuer the euent of thine affaires at the last seme to be.

The faithfull are saued from peril, yet so, as they are not free from affliction.

But hence we are admonished how to vnderstand this custody and keeping of God towardes vs. For wee are not free from perils and daungers, neither are we voyde of troubles and afflictions, but we are preserued from affliction, that is, albeit wee must suffer innumerable afflictions, so notwithstanding wee are pressed, that we are not oppressed, God continually assisting and sauing vs. For that which the Apostle professed of him selfe, that may all the faithful worthely say of themselues: We are afflicted in all things, yet are wee not in distresse: we are in doubt, but yet wee dispaire not: wee suffer persecution, but wee are not forsaken in it: wee are cast downe, but we perish not. And in an other place: as dying, and beholde we liue. Surely a notable sentẽce, for ẏ it setteth out before

2.Cor.4.8.

2.Cor.6.9.

our eyes the condition of those men, which renouncing the worlde, haue dedicated and consecrated them selues wholie to Gods seruice. For if they be compared with souldiers, who are to be furnished (as the Apostle witnesseth) with sundrie sortes of armour, I pray you, are they therefore souldiers, that they shoulde liue perpetually at ease in rest and quietnes: are they therefore armed, that they shoulde alwayes sit them down as slouthful and sluggish cowardes? At the leastwise let that reprobation of the olde Poet concerning the spoiles of Salmacides, without sweate or bloodshed, make vs ashamed. If we would triumph ouer death, sinne and hell, we must therefore ouercome them: if we must vāquish them, then we must fight with them: Nisi præcesserit pugna, non potest esse victoria (that is) There can be no victorie, except a battel goe before: saith S. Cyprian. But it goeth well with vs, who haue God for our captaine, for our ayder, for our Sauiour. Verely if it were lawful, we should not wish to enioy continuall rest

Ephes. 6.

Cypr. serm. de mortalitate.

test and quietnes hauing all thinges at will: for then Gods power, iustice, goodnes, and vnsearcheable wisdome shineth most of al, when as aduersitie doth most afflict vs: that I may not say, how that so the lustes and desires of the godly are tamed, that so their faith is exercised, that so their patiēce is crowned. What, that the bitternes of the present sorrow and griefe doeth make the future deliuerance from God to be more sweete: for that is well knowen, which Prosper S. Augustines scholar saide sometime. Dulcior fit salus cum dolor excruciat & sanitatis amissæ dulcedinem languoris amaritudo commendat: (that is) then is our safetie sweeter, when as sorrow and griefe haue tormented vs, and the bitternes of our sickneſſe doeth commend the sweetneſſe of health once lost. Therefore when as heere we are taught by our Prophet, that God saueth & preserueth vs, let vs remember, that this is ỹ state & condition of the godly to haue their life subiect to many darts of afflictions: forasmuch as there is no need of safety, where ther is

The fruites of afflictions.

Prosper de vita cont. lib. 2. cap. 8.

is no vrgent necessitie of daunger: neither woulde there be anie Sauiour, where there are not men, which must be saued. Wherefore this woorde of Sauing doeth sufficiently admonish vs, to how manie and to how great troubles and dangers our life is subiect. Which also the woords folowing do confirme.

Psal.34.19. Thou shalt compasse mee about (saith he) with songues of deliuerãce. Heere the woorde of deliuering doeth manifestly and plainely signifie aduersitie and great perilles, as this our Psalmist saith in an other place: Great are the troubles of the righteous, but the Lorde deliuereth him out of all. Neither is the woord of compassing about lightly to be passed ouer, which argueth, that we are distressed on all sides, vntill the light of Gods helpe shining round about vs, driue away the darkenes of afflictions. And marke, I beseech you, howe notably his speech encreaseth: for God is not onely our secret place, and succour, vnto which we may runne, against the

foorce

force and bruntes of our enemies, but he also saueth and deliuereth vs frō our enemies: againe, he doeth not onely saue vs, but also bringeth to passe, that we triumph ouer our vanquished and foyled foes. For it is to plaine, that the song of reioycing pertaineth to that. So Gods benefites towardes vs still encrease, and are daily more and more augmented, vntill they be heaped vp to a full measure. Therefore this is our parte and dutie, being adorned with so manie benefites, to giue thanks to God our sauiour & deliuerer, & to celebrate his name & his glorie with continual songs and himnes. Cal vpon me (saith God) in the day of trouble, so will I deliuer thee, and thou shalt glorifie mee. Nowe these Phrases which occurre oft in holy Scripture, are to be obserued, as: Thou shalt compasse me about with the songs of deliuerance: Againe, Thou hast put in my mouth, a newe songue of prayse, and such like, which shewe and declare, that wee ought to receiue

We must giue God thankes for his benefites.

Psal.50.15.

Psal.40.3.

Gods

Gods benefites with a thankfull minde and a mindefull hearte: and that God doth so oft minister matter to vs of celebrating his praise, as oft as he adorneth vs with newe benefites. What therefore shall we iudge of those men, which with filthie ingratitude and vnthankfulnes burie so manie benifites and giftes of God, so manie deliuerances receiued? Dught it then to seeme anie maruell to vs, if God whom we haue so often offended, suffer at the length his liberalitie to be after a sorte somewhat niggardely restrayned? And to omit auncient examples, let the Churches at this day be an example, which haue now so oft beene destroied and ouerthrowen by the enemies of the Gospell, so oft beene restored againe by God, not without many miracles: which so great benefites, when as men either did not perceiue at all, or ingratefully neglect, neither were therupon inflamed both to giue God thanks, and also to beare his word reuerently, & to amend their liues accordingly, behold a new, yea also of another a far most grieuous calamitie, by

Against ingrateful men

which

th without doubt the Lord doth expostulate th vs about our sinnes and offences past, and chiefely about that obliuion & forgetfulnesse of benefites receiued, which I now speake against. Therefore let vs repent, & when as we in our daily prayers request the Lord, that the churches may be instaured, let vs learn also to pray for matter of thãkesgiuing and of songues of deliuerance, that with a cheerefull and stedfast minde we may say: Thou shalt compasse vs with songues of deliuerãce, that is, we haue sinned, O Lord, forasmuch as the remembrance of our forepassed deliuerãces hath beene welnigh buried amongst vs: we acknowledge and confesse our faulte, wee craue pardon: wee request thy ayde & assistance so oft exhibited to vs, and we professe that wee will giue thee thanks, that we wil celebrate with a loude voice, and with all our heartes thy vertue, thy power, thy goodnes. The sense therefore and meaning of Dauids wooordes may so be well applyed vnto vs.

A prayer for the instauration of the Churches.

Furthermore, we see how much difference

The sorowes of the godly end in ioy.

ference there is betwixt the state of the godly, and the condition of the wicked and vngodly. For the aduersities and teares of the godly end in ioy, and their weepinges are turned to singinges: but contrariewise the riotous ioyes, and immesurable myrth of the wicked (as Solomō taught sometime) end in greate sorowes, and grieuous tormentes. Wherefore let that cogitation comforte vs in the middest of our afflictions, that at the length we shall haue the helpe of God, that at the length wee shall celebrate his praises and his glorie. The woorde Songue vsed of Dauid signifieth so much, which woorde is proper to those, which after the manner of triumphers, exult and sing for their great ioye and gladnes: and so he doeth the more expresse with how great a feruencie of minde wee ought to giue God thankes, and to praise and magnifie his glorie. For the most parte sing Gods praises, but they doe it with their mouth scarce half open, as it were doing an other thing. Also the Papists are not heerin to be liked who wearie not onely men, but also

Prouer. 16.

Against Papisticall singing.

welnigh

welnigh ẏ verie Idols & Images, whē as their churches reſound wᵗ continual ſinging. For we muſt not only ſing, but we muſt ſing to God, not to Idolles: to God, I ſay, not with voyce alone, but chiefly wᵗ the heart. And this is the true & right vſe of Muſick & thither muſt al our ſongs be referred. Wherupon it is that I cannot ſufficiētly maruel ẏ pro-fane & vnchaſt ſongs & ſonets could neuer as yet be baniſhed out of theſe pla-ces, neither by the Edictes and proclamations of godly Magiſtrates, nor by the often obiurgation and reprehenſiōs of godly Paſtors & Preachers. What: muſt thy luſt and the deſire of thy fleſh being alreadie of it ſelfe too much incē-ſed, be yet ſet on fire and inflamed with new inticementes and allurements: did the Lord therfore giue thee a mouth & a toung, that thou ſhouldeſt defile them both with filthie and bawdie ſongues: But what do I complain of the toung: the minde it ſelf, I ſay the minde it ſelf, muſt needes be contaminated and defi-led, when as it doeth vomit out ſo much filth, & ſo great a ſinke of ribaudrie and vncleannes. Thoſe impure riuers can

How wee ought to ſing to God.

Againſt filthie ſonges and ballades, which are nothing but venemous. Allectiues and ſwete vanities.

not but flow from a most impure foun-
taine. If we shall giue an account in
Matt.12.36. the day of iudgment of euerie idle word
we speake, how much more shall we be
accountable for plaies and pastimes, for
vaine ballettes, and baudie songues?
Basilius. Wherefore let vs heare S. Basill affir-
ming, that those songues onely are to
be receiued, which can make vs better.
Let vs imitate Dauid, who so often pro-
miseth to sing, both with heart, & voyce
and instrument, not the filthy affections
of his flesh, not wanton delights, fruito-
lesse songs, but the praises of God. For
The vse of Musicke. seeing this is the force & effect of musik,
by the matter being caried vnto the eare,
as it were by the sweetnes of musicke,
might the more easely flowe into our
mindes: vnto what thing rather ought
it to be applyed then vnto sacred and di-
uine matters, that with them wee may
be daily more & more indued? There-
fore (to returne to our Prophet Dauid)
let vs get vs songs, wherwith we may
celebrate Gods power & glory shining
in the instauration of his Church.
Now indeed, troubles & sorowes daily
renue

renewed doe compasse vs about, nowe daily newe afflictions doe runne together vpon vs, as it were on heapes on euerie side: but the time will come (for nowe Gods mercie seemeth to shewe, and erect some signe of good hope) the time, I say, will come, when as the Lorde shall compasse vs aboute with songues of deliuerance: he will wipe away all our teares, he will chaunge our mourninges and our sighes with most ioyfull and sweete songues, he will exchaunge our complaintes with greate thankesgeuing. These things are they, which we ought to set before vs, to the ende we may apply vnto our selues Dauids example, whose wordes which follow, wee must nowe weighe and consider.

An exhortation to hope well.

8. I will instructe thee, and teache thee the way, that thou shalte goe: I will guide thee with mine eye.

After that in the short prayer going before, the Prophet had taught vs, with howe greate fortitude and pacience of minde wee ought to ouercome aduersi-

tie, and with how great a truſt and confidence wee ought to waite for deliuerance from God: nowe he turneth his talke vnto ſinners, that he may exhorte them to repentaunce. Now this agreeth well with that, which he ſaide a little before, namely, that he woulde bee to other men an example of repentance, as alſo the ſame our Prophet profeſſeth in the 51. Pſalme: I will teach (ſaieth he) ſinners thy wayes, that they may be conuerted vnto thee. Verely this is a moſte ſure and certaine argument of Dauids true repentance, when as he hath a care, not onely of his owne repentance, not onely of his owne ſaluation, but as much as in him lyeth, when he procureth other mens repentaunce and ſaluation: for aſſuredly true repentance is neither idle, nor barren, but after ỹ it once be ingraffed in our minds, then it buddeth and ſpreadeth out, and yeeldeth her fruites, whereby ſhe may be knowen. Now the fruites of repentance are ſundry and manyfolde: for it bringeth foorth ſorrowe, ſighes, teares, waylinges, prayers, & the confeſſion of

Pſal.51.13.

The fruites of repentaunce.

our sinne before God. And these surely are excellent fruites: but after wee come to men, seeing we are not so sharpe sighted, as that we can penetrate and pearce the inwarde cogitations and thoughtes of man, certainly there is nothing which may testifie more our repentance before men, then the amendement of our manners, then the conuersion and chaunge of our former life into a better. Wherefore Saint Iohn Baptist, the greate Preacher of repentaunce in the wildernesse, doth not without cause exclame: Bring therefore fruite woorthye of those, which haue repented: as if he should say, it is not inough for you to come hither, either to heare the doctrine of repentance, or also to receaue Baptisme: it is necessary and needefull for you to bring foorth the true fruites of repentaunce. For (not to goe farre from that notable Sermon of Saint Iohn) we are like trees. Euery tree which bringeth not foorth good fruite, is hewen downe, and caste into the fyre. Therefore it is not enough,

Matth. 3. 8.

Matth. 3. 10.

for thee, if thou bring foorth leaues only, if thou doest set out a certaine vaine shewe of repentaunce, fruites, I say, fruites are required. Of which matter thou must fetche an example from no other place or person, then from this our Prophet Dauid. For what great sorrowe doest thou thinke that he felte for his sinnes committed? how many sighes thinkest thou did he fetch for them from the botome of his hearte? Howe many teares did he shed, what wailings did he make, what prayers did hee powre out before GOD for them? Notwithstanding being not satisfied and contented with these, he would testifie his repentance to al men also, & hee would haue it to continue after a sorte in the eyes of the whole worlde. Nowe hee speaketh to vs all, nowe hee warneth vs all, nowe hee professeth and promiseth, that hee will be our guide, our leader, and our teacher. I speake to as many of you (sayth he) as groane vnder the most heauie burden of your sinnes, to as many of you, as aspire & desire to come to true repentance: behold me, I

repe

repētant: I wil shine before you, both in doctrine, & in example: I wil point out to you the right way of repentance, yea also of true wisedome. O worthy Metamorphosis & mutation of Dauid: hee which before was fettered as a prisoner in the bandes and shackles of sinne, now commeth forth freed & deliuered from sinne, now becommeth victor & conquerour of sinne it selfe: & looke which enimie he, by Gods gratious and mercifull assistance, ouercame in himselfe, the same he endeuoreth to destroy in others. Nowe, brethren, what ought we to do? how obedient, how attentiue, ought wee to be to the voice of so excellent a guide, of so notable a doctour? Behold thou hast a mightie king, a most puisant prince, which descēdeth from his regall throne, to take vpon him the part of a Doctour or Teacher. Now verily we knew with Iustine Martyr, how that the heathen Philosopher Plato did not without good cause wishe, that either Philosophers were kinges, or that kingēs themselues were skilfull Philosophers. For that onely is true Philosophie, which this our

He that hath vanquished sinne in himselfe, doeth labour to beate it downe in others

Iustin. Mar. Apolog. 2.

our Prophet professeth. Therefore let vs heare a most excellent Doctor, and as he teacheth vs not onely by worde, but also by example: so it is meete, that we doe not onely receaue his doctrine with our eares, but also seale it vp in our hartes, and showe it in the actions of our life, and in the integritie of our manners. First of all therefore let vs learne, that this is the true fruite of repentance, to loue vertue, and to hate vice and sinne, neither that onely in our selues, but also in others, which we see was Dauids custome. For when as he teacheth others, and exhorteth them to repentãce, he declareth sufficiently, that he is studious, not onely of his owne vertue, but also of other mens. Contrariwise, they which are wholly giuen to sinne and wickednesse, and to the pleasures of the flesh, wishe nothing more then to haue many like to them selues, that so the filthinesse of their sinnes might bee couered with the multitude of sinners. Whereupon it is that Saint Augustine no lesse truely, then trimly brake out sometime into these words:

words: O nimis inimicam amicitiam, cùm dicitur, eamus, faciamus, et pudet non esse impudentem. Oh too vnfriendly friendship, when it is said let vs goe, let vs doe, & euery man is ashamed, that he is not impudent & shameles. Which thing also S. Chry. did think, when he said, That amongst those which are mad, euery one seemeth mad, which is not madde for company. Such verely is the plague of sinne, that it goeth quickly & speedily from one to an other, as it were by a contagion, or infection. Thereto pertaineth that, whiche Salomon sayeth, That this is the custome and manner of sinners, to allure and intice others to the fellowship and societie of sinning. Therefore howe much better and more reasonable is it for him which loueth vertue, to drawe others by holy admonitions and instructions into the same minde that he is in, and beeing as it were, first risen out of the mire, to reache his healping hande to his companions, that they also may get out.

Aug. Conf. lib. 2. cap. 9.

Chry. in Act. hom. 41.

Prou. 1. 10.

we muſt adde this thither, that repen-
taunce can neuer bee without faith
againe, that faith can neuer bee with-
out loue and charitie. Whereupon this
followeth, that when as repentaunce is
truely rooted in our mindes, then loue
towardes our neighbours, and a care &
deſire of their ſaluation muſt needes
ſpring forth & flouriſhe. This therefore
we muſt of neceſſitie doe, if we will imi-
tate Dauids repentance. Now let vs
more neerely marke and conſider Da-
uids wordes.

Repentance cannot be without faith & charitie.

I will inſtruct thee (ſaith he) It ſhal
not be perhaps frō the purpoſe to ſearch
and enquire, wherefore not onely in this
place, but alſo in moſt other places this
is the faſhion of the Scripture, when
it ſpeaketh to all, yet to ſeeme verie of-
ten to ſpeake to one. Verely it woulde
haue vs admoniſhed, that if ſo be we
will profite in hearing exhortations and
reprehenſions, we muſt euery one of vs
apply them priuately to our ſelues: for
ſuch is ỹ naughtines & corruptiō of our
nature ỹ thoſe things which are ſpoken
generally, if they pleaſe vs not well,

Euerie man muſt apply generall reprehenſions particularly to himſelfe.

wee

we refuse and reiect them, neither doe we thinke, that they are spoken to vs. Let vices bee condemned in an Ecclesiasticall sermon, let ambition bee rebuked, let couetousnesse bee reprehended: then the ambitious, or couetous man streightway say thus with them selues: This perteines nothing to me: this weapon hits some other man. Loe howe we turne an other way holie obiurgations, as it were with setting a shield against them, that they may not pierce our mindes. I speake to thee, to thee, I say, O ambicious man: I admonish thee, I chide thee, I set Gods iudgements before thee, and I pleade thee guiltie before his tribunal & chiefe iudgement seate. Therefore enter into thy selfe, looke into thy minde, sift and search euery corner of thy cogitations, lay out thy wound before Gods maiestie, pray for pardon, craue a medicine, and with all thy heart and mind striue to get the spirituall health of conscience. This therefore is the scope, vnto which, that kinde of speaking, vsed euery where by Dauid, and by other sacred

cred authours, tendeth.

But all these things doe notably answere to the inscription of this Psalm, as in the beginning I admonished and tolde you. For it beareth the title and name of instruction, not without good cause, sith that Dauid, especially in this verse, taketh vpon him manifestly the part of a Doctour or teacher. Thither to tendeth the worde, which the Prophet vseth, which signifieth to make one wise and prudent, and to giue him the knowledge and vnderstanding of true wisedome, of which matter, because wee haue alreadie spoken somewhat when we were occupied in the exposition of the Title or Inscription, we will be the briefer. Therefore we will say this one thing: that the vniuersall wisedome of the worlde is condemned of folly, least that the writinges of the Philosophers should deceiue vs. Surely Sainct Paule notably affirmeth, that they became then most of all egregious fooles, when they professed themselues to be wise men. Moreouer, what shall wee saye of the Schoolemen and Papisticall Do-

Of the Philosophers of olde time.

Rom. 1, 22.

Of the schole men of late yeares.

tours? Dare we be so bolde as to accuse them of folly, who onely will seeme to be wise men, to be Doctors and Masters of the Church? Uerily those great men, frowning and looking bigge vpon the matter, will from their highest chaires dispise and contemne vs sillie wretches. Wherefore let Dauid, that most excellent Doctour of the Church, come forth into the middest among vs, that he maye represse their pride and arrogancie, and that hee maye reproue their ignorance, whiche truely is so much the greater, for that they vnderstand it not: and so they are double ignorant, which know not, that they doe not know it. For when as Dauid calleth the Doctrine of free remission of sinnes, wisedome and vnderstanding, I pray you, with what name will he call those, which haue taught, that our sinnes must not be freely remitted, but must be purged with mans merits & satisfactions? Wherfore away with that ignorance of the popish doctors, & let vs rather embrace this excellent science and knowledge which the prophet, or rather

the

the holy ſpirite of God doeth ſet before vs: I will inſtruct thee (ſayth he) I will make thee wiſe, I will teach thee the way, which thou ſhalt goe.

An answere to certaine taunts of the wicked.

Must we also answere ſomething to the tauntes of wicked men, wherewith they checke the ſimplicitie and pacience of the godly? Do you (ſay they) of all men moſt fooles and doltes: who forſaking your countrey, deſpiſing your goodes and commodities, forgetting your kinſfolkes and acquaintance, and fleeing farre to other nations, ſuffer infinite diſcommodities of this life? May rather, O the admirable and wonderfull wiſedome of God, altogither vnknowne to the worlde, which caried a light before our mindes in ſo groſſe darkeneſſe, and in ſo great blindneſſe of men! But is it not (ſay they) extreeme folly to ſee thoſe thinges which are before your feet, and not to prouide for a long time to come? Why doe you not therefore foreſee thinges to come? Why, if ye do not conſider your ſelues, yet doe you not at the leaſt thinke vpon your children? To which obiection we will

He refuteth worldly obiections, & proueth that only the faythful are wiſe.

will anſwere thus in fewe woꝛdes: If they thinke thoſe to be wiſe men, which pꝛouide foꝛ a long time to come hereafter, the name of wiſedome doth perteine rather to vs then to them. Why ſo? Verily, becauſe they looke vpon thinges pꝛeſent, and wee vpon things to come. Foꝛ do you iudge, that they pꝛouide foꝛ things to come, which haue onely befoꝛe their eyes this woꝛlde, this earth, this pꝛeſent life? But you maye woꝛthily ſay, that thoſe mē, I ſay, that thoſe men are carefull foꝛ thinges to come, whoſe eyes beholde the life to come and eternall felicitie, yea alſo eternitie it ſelfe. Saint Chryſoſtome without doubt ſayd wittily, that they which are wrapped and entangled in the deſires of the worlde, are like to little childrē, who are ſo farre in loue with nuttes, and trifles, that they will pꝛeferre them willingly euen before the moſt ample inheritāce that is. In like maner thoſe, whom the ſcripture calleth the childꝛen of this woꝛld, are ſo addicted to trifles, are ſo giuen to tranſitoꝛie & momentaine things, that foꝛ thē they

Chryſ. in Ge. hom. 35. & Ad Pop. Antioch. hom. 47

deſpiſe

despise the inheritance to come, that in comparison of them, they contemn euerlasting felicitie of heauenly things.

Furthermore, this place doth notably confirme that, which S. Paul saith, that the Scripture is profitable to doctrine, to redargution, to correction, and to instruction. For Dauid in this Psalme both teacheth and conuinceth, and correcteth, and exhorteth as a little after we shall see. Out of which this followeth, that we must heare him with attentiue mindes, and with mindes willing to learne of him. For seeing that there is a relation betwixt the doctor & ẏ disciple, it is necessarie, that wheresoeuer there are teachers, there also must be found scholers to be taught. Wherefore we must labour, that we do not harden our selues at the voyce of so excellent a doctour. For truely he that will fetch from the beginning so many errours, wherewith the Church of Rome swarmeth, shall surely finde, that they all did flowe from this Fountaine, that men haue thought them selues not

2. Tim. 3. 16.

If Dauid be our teacher, we must be his schollers.

The fountain of all errourr.

be

bee Scholers of the Scriptures, but maisters ouer them: that men haue thought that they were not subiect to the Scripture, but that the Scripture was subiect to them. A pestilent and deadly opinion, which doeth seeme to haue welnigh ouerwhelmed true Religion with mens lying gloses, and with horrible idolatrie. I wil teach thee, sayeth Dauid: therefore it is our part and duetie to heare him, to learne of him, to obey him. And that thou mayest say it the rather, consider howe oft this our Prophet hath shewed himselfe an attentiue scholer, & willing to be taught, when as he hath prayed to the Lord sundrie times, that hee might bee taught by his spirite. Therefore if euen Dauid himselfe, so passing well seene in the knowledge of diuine matters, did yet neuertheless wishe to bee taught of GOD, I beseeche you, what thinke we, ought we to doe? We, I say, rude, and for the most part ignorant of those matters, wherein our saluation consisteth? Let vs therefore hearken to this most sweete voyce of Dauid:

Psal.25.4.
Psal.119.33.
Psal.143.10.

I will teach thee. Howe many Phlo-
sophers in olde time, howe many fol-
Vide Hieron. ad Paulinũ. lowers of mens doctrine and discipline
haue their beene, who to learne some-
thing, haue sayled ouer many seas, haue
with great labour trauailed most farre
and straunge countreys? Verily to
learne was to them no paine, but plea-
sure. But all the artes, and all the sci-
ences of humaine things, if they be cō-
pared with this our spirituall science,
will be of smal weight and moment, and
of a little account. Therefore let vs be
ashamed to neglect so excellent, and a
boue all other so necessarie a science
dayly set before vs, and offered vnto vs,
and sounding continually in the mids
of our Cities. Yea rather, let vs make
answere to Dauid, yea and to the spiri
of God dayly speaking vnto vs. I will
teach thee, sayeth he: nowe let vs say
we will learne of thee, O Lord: we wi
reuerently heare, take and embrace thy
boyce: thy doctrine shall hold vs atten
tiue & willing to learne. These thing
therfore ought we to do, if we wil appl
vnto our selues Dauids wordes, so a

we ought to doe.

Now that which hee addeth is not lightly to be passed ouer. I will (sayeth he) tell thee the way that thou shalt goe, and I will direct thee with mine eye. Which wordes are spoken by a similitude. For like as they, which are to trauaile some vnknowne and hard waye, haue neede of a guide, and one to point them out the way: otherwise, they will wander and stray out of the right path: so in the course of this life, wee haue neede of a guide and moderatour, to the ende wee maye walke the right waye to that saluation, which is proposed to vs. Nowe, I beseech you, whome should wee rather chose for this matter then Dauid? Hee is skilfull, hee hath learned his lesson exactlie and thoroughly by long vse and experience of matters, which is able to teache others faythfullie. This waye hath manie windinges in and out, manie turninges, which whosoeuer shall bee ignorant of, he surely shall as a poore miser wander vncertaine, as it were, through the

In this our pilgrimage we had neede of a guide.

intricate errours of some crooked Labyrinth, or Maaze. But least the difficultie, and daunger of the way should deterre vs, Dauid promiseth to bee our guide.

Dauid a verie skilfull guide.

Nowe, who would desire either a more trustie, or a more skilfull guide? Hee by Gods greate and wonderfull power hath ouercome sundrie afflictions, and manie assaultes of the aduersaries, as it were troublous and cumbersome wayes: hee by his mosse holie prayers hath opened the wayes and passages of safetie and deliuerance, which were oft stopped and intercluded by his enemies: hee by Gods most wise prouidence, hath auoyded the occasions of sinne, giuen as obiectes by Satan, the flesh, and the worlde. If so bee at anie time hee hath stumbled in prosperitie, as in a slipperie streight waye beeing lifted vppe by Gods hande, hee hath returned into the right waye, yea also, (a marueylous thing to bee spoken) being made stronger by his sinnes past, and firmer by his verie infirmitie, hath happely finished

the whole race and space of this present life. Therefore worthily and by good right hee may speake to euerie one of vs thus: I will tell thee the way, and I will direct thee with mine eye. If mens slaunders (sayeth he) trouble and vexe thee, if the rage and furie of the enemies, if swordes, if flames of fire persecute thee, if thou, being an exile from thy Countrey, doest wander farre ouer mountaines, through caues and denues, through wildernesses and desert places, if thou wouldest come to GOD with prayers and teares, if thou wouldest begge and craue pardon for thy sinnes: I my selfe will tell thee the waye: I had often occasion to passe that waye: I will teache thee by experience.

Thus doeth Dauid seeme to deale with vs, so that wee shall prouide verie ill for our owne safetie, vnlesse we take to vs this so notable, and so faithfull guide. For I see that men euerie where offende diuerslie in this matter: for some being deceiued with the vaine

Against those which either refuse all guides, or else chose blind guides.

confidence of their owne aduice and councell, can not willingly away that they should bee taught of anie man, nor can abide that any man should tell them their waye. Otherſome nowe take vnto themselues guides, whome they maye followe, but in chooſing them they erre greatly. So it commes to passe, that whilest the blinde (as Christ sayeth) are led of the blind, both doe not onely wander from the right waye, but also fall together into the ditche. Hence commes idolatrie or the worshipping of Idoles, hence comet vaine ceremonies, hence finally cõme the dissolute libertie and licentiousnes to sinne, that men neglecting and refu sing the Cynosure of the word of God doe rashely withdrawe themselue thither, whither their sensuall lust, a it were a certaine tempest, doeth car them. Wherefore, being priuie our owne ignorance, and infirmiti let vs labour to applie our selues the leading and guiding of Dauid and of the rest both Prophetes and A postles, least wee at any time depart

Mat. 15. 14

Cynosura was a figure of certaine starres, after which the mariners in olde time directed their course.

e it neuer so little, from Christ, which
s the onely way to saluation. For the
Prophet did not for nought make men-
tion of his eye: I will guide thee (say-
eth he) with mine eye: But that wee
might the better vnderstande, that here
wee haue neede of great labour and di-
ligence. For, seeing that it is necessa-
rie for him, who will tell vs the waye,
to view all thinges well with moste
sharpe eyesight, to beholde all thinges,
and perpetually to haue his eyes fixed
and sette vpon vs, that at no time wee
maye incurre daunger or offende any
waye: I praye you, howe intentiue
eyes ought wee to haue? What
greate diligence ought to bee shewen
of vs and for vs? Assuredly when
as Dauid spake thus, hee taught
vs plainelie, that wee are in that way,
wherein it is easie for vs both to
slide, and to wander, that so hee
might make vs the more warie and
heedie.

We walke in a slipperie way.

Yea, also Dauids owne person
is to bee considered of vs. For hee
beeing a Prophete, and a Doctour of

the Churche, doeth his duetie passing well, whilest hee casteth his eyes vpon euerie one of vs, that he might direct vs all to walke the waye of vertue. Verely, wee ought (the Apostle commaunding it) to admonishe, to reprehende, to exhorte one another: but surely this peculiar care and duetie doeth lie most of all vpon those, whome the Lord hath appoynted, and ordeined in his Churche to rule and gouerne others, and to teach and warne them out of the woorde of GOD. Wherefore the Pastours and Ministers of the Churche, ought to haue often before their eyes this exhortation of Saint Paule to the Elders of Ephesus: Take heede (sayeth hee) vnto your selues, and to all the flocke, whereof the holye Ghoste hath made you ouerseers. In which woordes hee signifyeth, that this is the proper duetie of the Pastours of the Churche, to haue a care and regarde, not onelie of their owne salvation, but also of other mens. Hitherto pertetineth the name of Watch-

1. Thes. 5. 11. 14.

Acts. 20. 28.

The proper dutie of Pastours.

man

man, giuen to the gouernours of the Churche, as it is to bee seene in the Prophete Ezechiel, with this weighty commination: Sonne of man, I haue made thee (sayeth the Lorde) a Watchman vnto the house of Israel: Therefore shalt thou heare the woorde at my mouth, and thou shalt warne them plainelye in my name. When I shall saye vnto the wicked: Thou shalt surely die, and thou giuest not him warning, nor shalt deliuer the vngodly from his wicked waye: he verely shall die in his iniquitie, but his bloode will I require at thine handc. *Eze.3.17,18*

These woordes spake the Lorde to Ezechiel, which I would to GOD the Ministers of the Churche woulde hearken to attentiuelye, and woulde weigh them seriously and earnestly with themselues, that they maye neither voluntarily waxe drowsie with slouthfulnesse, nor their diligence faint either with the vnthankefulnesse, or else with the dulnesse of the people: I would to God, I say, they would heare

Iust. Martyr ad Zenam & Serenum.

out of Iustinus Martyr, That the negligent are not to bee neglected. Neither are they to bee suffered, who take it grieuously, and in a greate fnuffe, to bee admonished of their Pastours. Let the Ministers (saye they) preache as muche as they will, and let them in their Sermons reprehende vices: but muste they needes admonish me also? Must they needes reprehende mee? Muste they needes terrifie mee with setting before me GOD his iudgement, and his threates? Let euerie man giue accounte of his owne doinges: Let not the Pastours bee inquisitiue after euerie priuate mans manners: I will not haue them discusse my life: I will not haue them still continuallie to looke vppon mee with staring eyes: Is it euen so, I beseech you? And woulde you then haue a watchman to bee idle, and to lie snoring with closed eyes? What I pray you, are not the Pastours of the Churche named ἐπίσκοποι for their ouerlooking and marking? Wherefore also doth the

The speach of the which can not away with admonitions.

1. Tim. 3. 2.

Apostle

Apostle relate, that hee taught the Ephesians not onely openly, but also through euerie house, and that by the space of three whole yeares hee warned euerie one both night and day w̄ teares. Moreouer, did he passe the bounds and limits of his duetie, when (as a Father his children) he exhorted, and comforted euery one of the Thessalonians? Saint Paule compared the Ministers of the Churche with Phisitians: nowe who will be so madde, as to thinke that this onely is the duetie of a faithfull Phisition: to discourse copiously and largely of sundrie sorts of diseases publikely, & from his high doctorly chayre, and yet to neglect the diseases of priuat men, to minister no couenient medicine and necessarie remedie to euery seuerall disease? Saint Peter called the Ministers of the Church, Pastours, and not vnworthily: But doe you iudge him a good Pastour, and woorthie of that name, whiche hath suche a care of the whole flocke, that he is no whit carefull of euerie one seuerally, yea of euery singular sheepe? What if one or two,

Act. 20. 20, 31.

1. Thes. 2, 11

Tit, 1.

1. Pet. 5, 2.

leauing the flocke, shall wander and goe astraye from their fellowes? Surely if hee doe beleeue thee, hee will forget it, hee will suffer it to perishe, and be loste: But if he hearken to Christe, hee will goe after it, vntill hee finde it, and when hee hath founde it, hee will lay it on his shoulders with ioye. Like as also, when hee disputeth of the duetie of a true Pastour, hee saieth, That hee calleth his owne sheepe by name. And that wee may not goe farre from the similitude of a Pastour: who would not be mooued with this increpation and reprehension of the Lorde, made by Ezechiel? Woe (saith hee) be vnto the Shepheardes of Israel. Wherefore I beseeche you: The weake sheepe (saieth hee) haue yee not strengthened: the sicke yee haue not healed: the broken yee haue not bounde vp: that which was driuen away, yee haue not brought againe: that which was loste, yee haue not sought.

Luke.15.4.

Iohn.10.3.

Ezec.34. 2.4.

In which wordes, this whole matter which

which we now handle, is most plainely decided. For to what ende did hee vse bothe the singular number, and also that diuerse distribution of members, if so bee the dutie of the Ministers and gouerners of the Church bee onely comprised in making a publike Sermon.

Therefore away with those vaine starting holes, and let vs obey the Apostle commaunding vs to suffer the woordes of exhortation. Let vs not be like them, who said to the Prophets: See not, Prophecie not to vs: Neither let vs ioyne our selues as fellowes & companions with the Citizens of Anathoth, forbidding Ieremy to prophecye in the name of the Lorde. Let vs rather feele the spirituall diseases of our minde, and let vs learne of Basill, That reprehention is the recuring and healing of the minde. Let vs acknowledge so many errours, whereunto in this race and course of our life wee are subiecte: and let vs desire, much lesse let vs refuse to bee directed and gouerned by

Heb. 13. 22.

Esa. 30. 10.

Iere. 11. 21.

Basil. Reg. fus. disp. int. 53.

by the eyes of our Pastoures, that hauing the worde of GOD for our guide and gouernour, wee may constantly keepe and followe the right way of salluation, vntill at last wee may be able to come to the marke of our felicitie and blessednesse proposed vnto vs. But now we must returne to Dauid.

The thirde part of this Psalme.

9. Bee yee not like horse and mule. He concludeth this Psalme with a most notable exhortation to repentance, (which is the last part of this Psalme.) Nowe because nothing is so contrary to true repentance, as to waxe harde in sinne, therefore he calleth vs backe from all stubbornesse, and obstinacie. And that he may doe it the more easily, he taketh a similitude from bruite beasts, from whom we haue learned euen of nature it selfe that we ought to be farre vnlike. Therefore, (saith he) if you will haue a way made for you to repentance, aboue all thinges beware that to greate a custome of sinning doe not nowe harden your mindes as harde as a hoofe, otherwise you will become rather like vnto brute beasts

We must take heede of obstinacie and stubburnes.

beastes, then vnto men. Doe you not see how horses and mules must sometime be restrained wᵗ bridles & reines, sometime bee pricked forwarde with spurres: But they, which haue hardened themselues in their sinnes, with an obstinate and stubburne minde, and as it were biting on the bridle, seeme to haue taken away, after a sorte, the nature of man from man, and to bee not onely like to brute beasts, but also farre more senseleſſe then they are. This is the meaning of this place: whence we may gather, how pernicious a thing obstinacie is, and howe greate an enemie it is to our saluation. Nowe wee call those stubburne & obstinate, not which being ouercom by the infirmity of their flesh, haue fallen into some sinne, but those which please themselues in their sinnes & which wholy wallow in them, whom neither shame, nor feare, nor reprehension, finally nor Gods threateninges, nor Gods iudgementes can call backe from sinning. Therefore when as Dauid in his first Psalme setteth out vnto vs sundrie degrees of sinners,

Who are obstinate sinners.

ners, hee reckoneth vp those whiche
sitte with the scornefull: and there is
no doubt, but that vnder that name hee
signifyeth those men, which make a
mocke at all admonitions, and which
are now hardened with the long cu-
stome of sinning. Nowe be assigned
the last degree to them as to the despe-
rate men paste all hope. Thitherto
must that similitude be referred, which
the auncient fathers often vsed, when
as they said, That sinne was most like
vnto the Leprosie. For the contagion
of sinne doth not only creepe farre (if
it be not speedyly in time met withall,
and stayed) but also after it hath once
infected and corrupted the whole man,
it makes him so blockishe and sense-
lesse, so indurate and hardened, that hee
doth seme to haue lost welnigh his sese
and vnderstanding. Now when as the
sacred history reherseth ỹ causes, which
moued the Lord to send the Iewes into
the captiuity of Babylon, it mẽtioneth
by name their stubburnes & obstinacie
whilest they stubburnly despised all ad-
monitions & reprehentions & whilest

Chry. de sac. lib. 3.

Hier. in Mat lib. 3. cap. 16.

Sinne is compared to the Leprosie.

2. Chr. 36. 16

they

they cõtemned also euen the Prophets, Gods messengers. Now how greuous also is this reprehension of Ieremy, wherin he inueieth against ỹ obstinate Iewes. Thou O Lord (saith hee) hast stricken them, but yet they haue not therfore sorowed: thou hast cõsumed thẽ, but they would not receiue discipline and correction: they haue made their faces harder thẽ a stone, and would not returne. These words spake Ieremy, which in olde time did not moue ỹ Iewes beeing almost more senseles then blocks, yet at the least let them moue vs at this day, lest beeing partakers of their obstinacy we also incur the same punishments. What therfore must we doe? Verely we must of a surety iudge thus, that there can be nothing better then sincere admonition, nothing more profitable to the faithfull then reprehension. For so saieth Salomon: He that hardeneth his neck whẽ hee is rebuked, shall suddenly be destroyed, and can not be cured: in which wordes hee seemeth finely to haue alluded to this similitude of Dauid.

Ierem. 5. 3.

Nothing better then sincere admonition.

Prou. 29. 1.

Yea

Yea also the same Solomon in an o-
Prou. 25. 12. ther place sayeth: The rebuke of a
wiseman to the obedient eare, is as a
golden earing. With which golden
earinges I woulde to God both men
and women were delighted, all whom
I see to be geuē so greatly to too much
brauerie, and to too vayne a decking of
themselues, that hitherto no admonitt-
ons, neither publike, nor priuate, could
either heate or restraine this disease dai-
ly more and more encreasing. Nowe,
least we shoulde make small accompte
of reprehensions, we must set before vs
Dauids example, who in a certaine
Psal. 141. 5. place professeth and protesteth, that the
reprehensions of the godly shoulde bee
most welcome to him (so farre they
should be from greeuing him) and that
he woulde so account of them, as if they
had annointed his head with most plea-
sant and precious oyle. Wherefore let
vs geue place to admonitions, especi-
ally to those, which are so often inculca-
ted and beaten into our eares by the
Pastoures of the Churche. Let vs o-
bey the woorde of God so ofte set before

vs:

vs: let vs abandon farre from vs all obstinacie, and let vs alwayes keepe that in memorie, which was saide of the auncient fathers: Peccare humanum esse, obstinatè peccare diabolicum: That to sinne is of mans frailtie but to persist obstinatly in sinne, is of diuelishe malice. Let vs heare that excellent exhortation of the Prophet vnto the Iewes: To day (sayth he,) if you will heare his voice, harden not your hearts. Which wordes if the Apostle hath applied to his time, the same also may wee doe at this day by good right and reason. Therefore, brethren, if you haue heard now the voice of God sounding in your eares so manie yeares, harden not your heartes. If the Lord hath vouchesafed you this so greate honour before manie other, that amongest you, hee hath setled the dwelling place of his Churche, that he hath alwayes embraced you with his fatherly fauour, that hee hath cherished and protected you, as it were with his wings spread out, that he hath turned away frō you perilles, slaughters,

Psal. 95. 7. Heb. 3. 8.

and hostile assaultes of your enimies, that hitherto he hath geuen you leaue to enioy most calme and quiet peace, finally that he hath heaped vppon you all kinde of blessinges: harden not, I say, your heartes: bee not deafe at the voyce of our most mercifull Father, despise not his liberalitie: Beware that your owne ingratitude doe not seeme to spoile you of these your treasures, which neither the voice of your enimies, nor any attempte coulde take away from you. But wee must also goe farther. For GOD speaketh vnto vs many wayes: he speaketh vnto vs by the preaching of his woorde: he speketh vnto vs by the inward voice of his spirite: also he speaketh vnto vs by his iudgementes, especially in this age, if euer he did at ante time. And truely why shoulde hee not speake so? for when we shall neglecte to heare his sweete and fatherly voyce, what maruell is it, if wee bee compelled both to heare, and to feele the terrible voyce of his iudgementes? Hence it is that the plague and pestilence doth vexe vs

Gods iudgements at this day against our ingratitude and vnthankfulnes.

sore, hence it is that famine and dearth of victuals doeth oppresse vs, hence it is, that the hostile threatninges of the wicked doe trouble and disquiet vs. What shal I speake of the verie times and seasons of the yeare, so vnseasonable, that Sommer may seeme to bee chaunged welnigh into winter? Therfore heauen it selfe, and the earth, and all the creatures seeme after a sorte to sende out a voyce, and to tell vs, that God is angry with our sinnes. Wherfore, if we haue hearde so many voyces, let vs not harden our heartes: let vs not bee like horse and mule (as this our Prophet saith:) let vs not obstinately cleaue still to our sinnes, but by a true repentaunce let vs runne vnto Gods mercie, & of him let vs craue pardon and forgeuenesse of our sinnes.

Why the wicked are oft with brute beastes.

Nowe, whereas Dauid mentioneth bruite beastes, that tendeth hitherto, to reprehende more bitterly the obstinacie of the wicked. So in the scripture we read verie oft that wicked men are cõpared vñ sundry sorts of bruite beastes, for they are called sometime

dogges, sometime Lions, sometime
Serpentes and Vipers, and such like:
Psal. 22. 16. namely to this ende, that it might the
Psal. 17. 12. more appeare how detestable sinne is,
Psal. 57. 4. and howe horrible a thing the obstina-
Psal. 58. 6. cie of sinning is. Neither verely the
Mat. 3. 7. sacred Authours contented with that,
doe often abandon the wicked beneath
verie brute beastes, that so they might
seeme to be in a farre inferiour state
and condition. For so Ieremie sayeth:
Iere. 8. 7. The storke in the ayre knoweth her
appointed times, and the turtle and
the crane, and the swallowe obserue
the time of their comming: but my
people hath not knowen the iudge-
ment of the Lorde. Howe notably al-
so saith Esaie: The oxe knoweth his
Esaie. 1. 3. owner, and the Asse his maisters
cribbe: but Israel doeth not knowe,
my people doeth not vnderstande.
And this way of blaming or reprehen-
ding is forceable, to shake of that dul-
nesse, and slouthfulnesse, which is natu-
rally bread in vs: For it is as much,
as if the Scripture shoulde deale thus
with men: what stubburnes is this?

what blockishnes: hath not God created you reasonable men: Howe happeneth it then, that sinne hath thrust you downe from the highe seate of humaine reason, euen beneath bruite beasts: Hitherto belongeth that which the Prophete saith: Be not (saith he) like horse and mule, in whom is no vnderstanding: as if he shoulde saie, You men, you which are endued with reason and vnderstanding, may be ashamed to be like beastes, and rightly too. For truely the very fourme and shape of our face and countenance, the verie composition, and frame of our bodie ought to moue vs. For all other liuing creatures, groueling towardes the earth, haue their eyes fixed perpetually vpon the ground: but God (as saith the Poet) To man did geue an vpright face, and bade him view the heauen, and willed him eke for to aduaunce his countenance on high, that so he might beholde the starres with comely grace. Which thinges if they be spoken most truely of al men, howe muche rather of those, whiche ought

Ouid. Meta. lib. 1.

ought to excell others? But the Pro-
phets whom wee haue cited, and our
Prophete himselfe turne their talke to
those, which did profesſe pure religion,
for whome it is verie vnseemely to bee
like bruite beastes. What? hast thou
forgotten that thou arte created to the
image and similitude of God, and that
it being raced and defaced by sinne, is
instaured and renewed in those, which
are truely gathered into the Churche?
Nowe therefore I omitte, howe that
thou arte endued with the lighte of
reason together with other men: this
I urge, that God hath called thee
to the knowledge of himselfe, that
he hath brought thee into his Church,
that he hath illuminated thee with the
beames of his worde, and that he hath
kindled in thy minde the diuine lighte
of fayth, which woorthely ought to be
accompted the reason of reason it selfe.
Wilt thou then protect, and betake
thy selfe to the slothfulnesse, and block-
ishnes of bruite beastes? wilte thou
extinguishe thy faith? So great blind-
nes, and so greate frowardnes be farre

Faith is the reason of reason.

from

from any faithfull man. Therefore brethren, these thinges let vs seriously thinke vppon, leaste that may fitly agree to vs, which Ieremie long agoe cast in the Israelites teeth. Howe happeneth it (saith he) that this people of Hierusalem is turned backe by such a stubborne rebellion? I attended, and hearkened, but there was no man which repented him of his sinne and wickednes, that hee woulde say, what haue I done? but rather euerie one of them followeth his course and race, as a horse, which with all his force rusheth into the battell. These woordes of the Prophet wee see doe notably agree with this exhortation of Dauids. Bee not as horse and mule, in whom is no vnderstanding, whose mouthes thou doest rayne with bitte and bridle, leaste they come vppon thee. Or (as others expound it) whom holding with bitte and bridle, thou doest compell to come vnto thee. In summe, the Prophet admonisheth vs

Iere. 8. 5. 6.

that wee shewe our selues attentiue to the woorde of GOD, and willing to be taught, and that with a prompt and readie minde we obey his commaundementes, not that it lieth in our power to bende our mindes to Gods obedience (for these worthie sentences abide true alwayes: Conuert thou me, O Lorde, and I shall bee conuerted: Incline mine heart vnto thy testimonies. The Lord thy God wil circumcise thine hearte. I will take away the stonie hearte out of your bodie, and I will geue you a fleshie hearte. and verie many other places to the same purpose) but because God vseth exhortations, as instrumentes, by which he sheweth forth his might, and by which he powreth out his spirite into our mindes.

God requireth of vs readines to obey him.

Iere. 31. 18.
Psal. 119. 36.
Deut. 30. 6.
Ezec. 36. 26.

It remaineth that we apply this exhortation of Dauids to our selues, for at this day there are manie which are Christians onely in eare, and in tounge, when as in the meane time they carie about them mindes altogether voide of religion, and godlinesse. Whom if

The application of Dauids exhortation.

you admonishe, if you reprehende, if you blame, and vrge, by setting before them Gods iudgementes, you doe as if you did speake to men, that are absent: for (which you may maruell at) both beyng present they are absent, and also hearing they doe not heare. Surely the outragious violence of our lusts and concupiscence ought to be restrayned with many bridles. For both religion it selfe, and Gods iudgementes, and mans lawes, finally shame it selfe ought to bridle our desires. But many now a dayes are so headestrong, that shaking off all bridles, they are caried headlong to all sinne and wickednesse. But if Dauid had had to doe with such sorte of men, verely I am afrayde, he woulde haue vsed a farre more vehement reprehension. For peraduenture he woulde not haue sayde: Be not like an horse, but thus rather: at the leaste be ye like vnto an horse, who, albeit he be neuer so fierce, is notwithstanding woont to be tamed with bitte and bridle, but you are altogether vntamed. Truely I much maruell that there can

Our lustes must be restrained with many bridles.

Against mens stifnecked nes and obstinacie at this day.

be founde such obstinate and stifnecked men, among those which professe the doctrine of the Gospel. For the worde of the Lorde is verie ofte compared with water: nowe wee see that euen the hardest stones are made holowe, & beyng eaten into, after a sort, waxe soft by the waters. Therefore what manner of men ought we to be, which are watered with dayly and continuall sermons of the woorde of GOD: shall wee be harder than flint stones: shall we not be softened with so many exhortations, so many admonitions, so manie obtestations: Wherefore let vs in feruēt prayers craue of God, that he would bow, & bende our mindes vnto the force, and efficacie of his spirit, that he would turne our stonie heartes into fleshie hearts: finally, that he would shake of that hardnes ingrafted in vs by our corrupt nature, & that he would beget in vs a readie and an obedient minde, to the end we obey voluntarily, & willingly his godly hestes and commaundementes. Otherwise it is to bee feared, least that they, which haue refused to be bowed by the most sweet mer-

cie

cie of our heauenly father, at the length being broken by the moste weighty sentence of the chiefe Iudge, suffer most iust and deserued punishment for their obstinacie. For we must heare that, which followeth in Dauid.

10. Manie sorowes remaine for the wicked. That is, for him which reiecting repentaunce, is hardened in his sinne and wickednesse. Nowe it is a reddition, or an applying of the former similitude, which is explicated a litle more largely and amply by Solomon: As (saith he) vnto the horse belongeth a whip, and to the Asse a bridle: so must a rodde, and stripes be layde vppon the backe of fooles. *Prou. 26. 3.* Which commination tendeth hitherto, that we should not flatter our selues in our sinne. As Moses also, to terrifie the Israelits frō stubbournes & obstinacie, saith: Circumcise the foreskin of your hearte, and harden your neckes no more: because your God is God of Gods, & Lord of Lords, a greate God, mighty, and terrible, which accepteth no mans perso, nor taketh reward. Therefore there is no *Deut. 10. 16.*

The way to raise vp those which sleepe in sinne.

way

way more fitte to awaken those, which sleepe in their sinnes, then if they set before them Gods great power and greeuous punishmentes, which at the last remayne for the obstinate. For if horses, albeit they draw backe, are yet pricked forwarde, by putting to the spurres, if they be restrained, although they bee fierce, with bridles put on them: Howe muche more shall stubborne and obstinat men be tamed with Gods scourges and iudgementes. What shall wee doe then? Verely we ought with a readie, and cheerefull minde, beyng subiect to God, as vnto our rider, to apply our selues willingly to his guiding and leading, least we heare that, which was said sometime to Saul: It is harde for thee to kicke a- Act. 9. 5.
gainst the pricke: Agayne, assoone as he pulles the bridle to him, by and by to obey him, least we prouoke against vs his wrath and iudgementes. For (to goe from our selues) what doe wee thinke shall become of the enimies of the Gospel? Certainely, Saint Augustine saide no lesse truely August.
then

hen finely, that Gods will is done vp-
pon those, which will not doe Gods
will. Such verily is his power, such
is his wisedome, that he doeth com-
pell the wicked, beyng vnwilling
and not aware of it, to doe agaynst
that whiche they woulde doe. For
the same befalleth to them, that hap-
peneth to fierce horses, who sometime
stande still, sometime lie downe ouer-
thwartly, sometime geue backe, and
yet notwithstanding what with the bri-
dle, and what with the spurres, they
are constrayned at the last to finishe
their iourney: so it commeth to passe by
Gods high and vnsearcheable counsel,
that when as the wicked seme to them-
selues most of al to withstande GOD,
then most of all they serue to set out
Gods glorie, and (as one of the pro-
phane writers saide) by fleeyng their
destenie, they rushe headlong into
their destinie. For what other thing
shall we say of Pharao? What other
thing shall wee say of Zennacherib
of Nabuchodonozor, of Balzazar, &
of innumerable other enimies of the
Church,

The Lorde will tame the wicked be they neuer so obstinate and head strong.

Churche, whom the Lorde with bitte and bridle hath most mightely repressed, as most cruel and sauage beastes: for so saith the Lorde by his Prophet Esaie of that fierce and insulting king of Assyria, Sennacherib: Because thou hast turned thy tumultes and rages against me, therefore will I put a bridle in thy lippes, and I will bring thee backe againe the same way thou camest. And Ezechiel welnigh in so many woordes prophecied the same against Gog.

2. King. 19. 27. Esay. 37. 27. Ezech. 38. 5.

Nowe Saint Chrysostome saide, that wicked men were so muche woorser then bruite beastes, for that euerie beast hath his proper, & peculiar vice (if notwithstanding it may be called a vice) for so we attribute crueltie to the Lion, gluttonie to the hogge, and in like manner must wee say of the residue: but man hath the vices welnigh of all beastes, so that he doeth seeme to be both more cruell then a Lyon, and also more rauenous then a woolfe, and more filthy then a swine, and more craftie then a fore; wittely saith Chrysost. But what if there be some founde

Chrys. in Psal 139. & 148. & in Nas hom. 4.

A wicked man is so much the woorse for that he hath in him the vices of al beastes.

amongest the wicked, which haue in thē the vices of al wicked men? Beholde this our vnhappy, & most miserable age, wch hath bread & brought forth to light many such mē, or which rather with their darknes hath almost extinguished, & quenched, the verie light of godlines, truth, & humanitie: vnto whō assuredly our Prophet would not now say: Be not like horse & mule: but rather be not like woolues, like Lions, like Tygers, But why are wee rather angrie with them, thē with our selues? We our selues, brethren, I say, wee our selues haue burst the bands, wherewith the Lord held those beasts fast tied: our sinnes haue loosed the bridle to their crueltie. Wherfore being turned vnto ỹ Lord, let vs out of hād craue his aide, & assistance. O Lord, bridle the cruelty of our, yea, & of thine enimies, represse their rage and fury. This their so great madnes kepe vnder wth the hard adamāt bands of thy iudgements: beate backe their swords drawē against thy church: finally let thine excellent mercie heale our so many and so greate woundes.

A prayer for to bridle the enemis of the Gospel.

These

These and many other, such like things let vs medita, these things let vs pray for in this so greeuous a time, and let vs thinke for a certaintie, that the assaultes of our enimies will not last perpetually. For let vs beleue Dauid, vnderpropping our infirmitie thus: Manie sorowes abide for the wicked. If (saieth he) the wicked, flowing in all kinde of earthly pleasures, doe for a time exult and triumph, whilest you in the meane time, being pressed with manie sorowes, and griefes, doe mourne continually: doe not therefore despaire, but be of good comforte. The day will shine at last, when as the pleasure of the wicked shalbe turned into sorrowe, their delights into torments and their ioyes into teares and sighes, and so experience at the length will confirme this sentence to be most true: that many sorowes remaine for the wicked. Which cogitation ought to vphold our faith and patience, least either the prosperitie of the wicked dazel our eyes with a vaine glistering

The pleasures of the wicked wil at the length be conuerted into paine.

or their rage and cruelty discourage our mindes. Wherfore (that we may returne to the similitude of an horse) let vs bridle our impatiency, lest it carrie vs away beyond the bounds and limits of reason and duetie. Let vs in minde beholde the future destruction of the wicked, and now in a moste certaine hope, let vs represent it to our selues. Let vs knowe that God is a most high and righteous Iudge, whose patience looke howe much the greater it is, so much are his iudgementes the more grieuous. On the other side, let vs set before vs the most happy and blessed condition of the godly, that so more and more we may be inflamed and kindled to the study of godlynesse and vertue. For so saith the Prophet: But mercie shall compasse him, that trusteth in the Lord. Nowe this is set opposite to the former sentence. For the wicked indeed, after that for a certaine time they haue beene drunke with the pleasures of the worlde and the flesh, doe at the length vomit them vppe with great sorrowes: but the faithfull af-

ter that they haue ſuffered many ſor-
rowes, ſhal at the laſt enioy Gods moſt
abundant mercy: not that his mercy at
any time euer failed the godly, but be-
cauſe thē it ſhineth moſte clearly, when
they are diliuered frō greater dangers.
Neither verily is the order, which here
Dauid obſerueth to be neglected, where
as he ſaith, That the wicked ſhal at the
laſt ſuffer & felee many ſorrowes, but
the godly ſhalbe cōpaſſed with Gods
great mercy. For this coniunction tea-
cheth vs, that the deliuerance of ye godly
is ioyned with the deſtructiō of the wic-
ked: which alſo may bee confirmed by
many ancient examples. For I beſeech
you, whē were the Iſraelites deliuered
from the yoke of the Egyptians. When
Pharao & the huge army of the Egyp-
tians was by Gods wonderfull iudge-
ment drowned in the waters. When I
pray you did the Iewes returne from the
ſeruitude and bondage of Babylon?
When that prophane & blaſphemous
Balſazar was killed, when the Babylo-
nians were ſlaine, when Babylon was
beſeeged by the enemyes. Therefore

Gods mercy neuer faileth the godly.

The deliuerance of the godly is ioyned with the deſtruction of the wicked.

Gods

Gods iustice and his mercy did shine then both together. There are extant in historyes very many other examples, the attentiue consideration wherof may instruct vs to patience. For God in his time wil shew forth his iudgementes, & wil ioyne the deliuerance of his church with the destructiō of his enemies. But when as Dauid nameth Gods mercy, he excludeth all opinion of mans merites, ỳ in this parte once we may condemne the errors of the Papists. For if we haue any good thing, if any peace & quietnes be graūted vs, lastly our very deliuerāce, our very saluatiō, ought not to be referred & ascribed to any other thing, then vnto the only mercy of God our alone Sauiour. Now the worde shall compasse, which the Prophet vseth signifyeth the ful and most perfect felicitie of the godly: and it answereth to that which we haue all ready heard before, when as he saide, That he was on euery side compassed aboute of God with songues of deliueraunce.

The name of mercy doth confute the errours of the Papists concerning merites.

Nowe hence ariseth a notable comfort and consolation, when we, that are

subiect to so many enemies, knowe, howe that wee are protected, not only in parte, and that the Lorde not onely sendeth vs his halfe and mayned helping hande, but also that we are compassed aboute on all partes with his mercie and assistaunce. Wherupon it is, that the Prophet concludeth this Psalme with this worthy exhortation to ioy and gladnes.

A moste apt conclusion of the whole Psalme.

11. Be glad in the Lorde and reioyce ye righteous: be ioyfull all ye that are vpright in heart. Which conclusion moste fitly agreeth with those matters, which are handeled, in this Psalme. For he intreated of free forgiuenes and remission of sinnes, of the fruites of true repẽtance, of Gods ayde and assistance, & of his fatherly fauour and mercy towards the faithful, to all which this last exhortation doth very wel agree: Be glad, saith he, as if he should haue said: If you haue cõceaued from your heart the doctrine, which I taught you: if you haue by a true faith embraced remission of sinnes, consecrated your selues wholly to

Gods

Gods seruice, and holinesse of life: if you beeing sure and certaine of Gods defence and succour, rest in his mercy and clemency: Be glad, reioyce, be ioyfull: Let your mindes reioyce with spirituall gladnesse. This therfore is Dauids meaning in this place. And surely an exhortation to reioycing followeth very fitly the doctrine of free Iustification: which is manifest and euident euen by the Apostle, who after he had disputed of the iustification of faith, in his Epistle to the Romaines, annexeth immediately, that we beeing iustified by faith, haue peace toward God, which peace without doubt comprehēdeth in it all gladnes, & most perfect ioy. Also the same Apostle taught the Galathians, that ioy is the fruite of the spirit. And S. Iohn affirmeth, that he propoſeth vnto vs the doctrine of the Gospel, that our ioy may be ful. Yea also when as the Angels tel the shepherds that Christ is borne, they proſes that they bring glad tidings of great ioy. Namely because in Christe wee haue remission of our

Rom. 5. 1.

Galla. 5. 22.

1 Ioh. 1. 4.

Luke. 2. 10.

sinnes, & righteousnes, yea and perfect happinesse. Ful wel therefore saith our Prophet, Be glad ye righteous: for he speaketh to those which haue reposed their righteousnes in the remission of their sinnes, & which wholy aspire to the study of godlines, and to the bringing forth the fruites of true repētance. Neither truly is ỳ repetitiō which he vseth superfluous, Be glad, reioyce, be ioyful. For so he teacheth how slow we are to receiue that heauenly ioy which he setteth before vs. For he doth like, as if thou shouldest go about once, or twise, or oftener if neede be, to awaken him that is setled & oppressed with a deepe slepe, & whome vaine formes of dreames delude, that being awakened, he might beholde the light, & bring his minde from dreames to true shapes of things: so we also sleeping in the earthly delights of this worlde, & beeing (as Nazianzen saith) deluded with the deceitful ioyes of this life, as w dreames, this our Prophet once, twise, or thrise semeth to raise vs out of this so long sleepe, that wee might open our eyes to see the spiritual light,

They that slepe in worldly pleasures must be awakened with exhortations.

Naz. de fun. patris.

light, & that renouncing the vaine mockeryes of ioyes which the worlde & the flesh do shew vs, as it were by a dreame might imbrace the true & firme gladnes and (as he said) reioyce, a solide & sound ioy. This is the same reason, why in the 33. Psal. the Prophet exhorteth ỳ godly oftentimes to reioyce, & to sing songes of praise to the Lord. And S. Paule to the Philippians saith: Reioyce in the Lord alway: againe I say, reioyce. Verily we are thus to be pricked & spurred forwarde, forasmuch as we are slowe to receiue true ioyes.

Psal. 33. 1.

Phil. 4. 4.

But an other thing also is to be marked & obserued in Dauids words. For his speech, if we view it more neerely, groweth as it were, and increaseth by degres. Be glad (saith he) reioyce, bee ioyfull. And so we see this to be the nature of spirituall ioy, that alwayes it is augmented in vs, as it were by certaine degrees, vntill at the last it becõe moste perfect and plentiful. Now the worde of triumphing, or beeing ioyfull, howe fitte it is for this present matter, who seeth not? For in the

The spiritual ioy alwayes increaseth in the faithfull vntil it be perfect.

The penitent are truly said to triumph, hauing vanquished the Deuil and hell.

beginning he did set before vs how grieuous and harde a combate we haue in hand, whilest we must fight against the terrours of the lawe, against the assaultes of Satan, and hell: now hauing apprehended Gods mercy, and receiued remission of sinnes, we exult and triumph, as victors and conquerours. And if Dauid could see that, when as he was yet wrapped in the shadowes and ceremonies of the law, how much more meete is it, that wee should acknowledge it, after that Christe exhibited in the flesh, hath triumphed magnifically ouer the world, ouer the flesh, ouer Satan, & ouer the very powers of hel. Therfore, brethren, let vs be glad, let vs reioyce, let vs triumph. For, doe wee not in minde beholde Satan beaten downe, death ouerthrowen, sinne put away, the very gouernors of darknes, the very spirituall wickednesses to bee vanquished by Christes moste mightie power, and they all (as saith the Apostle) to be led triumphantly into captiuitie by Christe ascending vp on high. But peraduenture those al-

Ephe. 4. 8.

moste

most continual sorowes, those dayly miseries & molestations, which are wont to followe the life of the godly, maye seeme to meete with, and to hinder this exhortation to ioy and gladnes. For why (might some man say) doest thou will them to bee glad and to reioyce, which lead a wearisom life in wailings, in weepings, in lothsome lamentation? Wouldest thou haue them to bee glad, who being oppressed with exile, with pouertie, with all mishappes, are tossed with continual trauailes & miseries? wouldest thou haue them reioyce, whō bonds kepe fast, whō swords slay, whom flames consume: whom the world so hateth & detesteth, that it is wont to denie foode and nourishment to the liuing, and the honour of buriall to the deade: to whose destruction wilnigh the verie elementes seeme to conspire, when as neither ayre is graunted to the liuing, nor the earth it selfe to the dead? Obiection.

The constancie of the Godly maketh answer to this obiection: Who professe that they reioice amidst their sorrowes, and who (as the Apostle witnesseth) Answer: *Act. 2. 41.* *Heb. 10. 34.*

suffer

ſuffer with ioy the ſpoyling of their goods. The Martyrs themſelues make anſwere, not onely reioycing, but alſo ſinging in the middeſt of fierie flames, and (to returne to Dauids wordes) happely triumphing, as hauing obteined the conqueſt and victorie ouer their enemies. For why ſhould not the faithfull be glad? Becauſe the worlde as a perpetuall enemie doth perſecute them? But this rather ſhoulde be a great reaſon of their ioy, when as ſo it appeareth plainly, that in no wiſe they pertaine to this worlde. For ſo ſayeth Chriſt: If you had bene of the world, the worlde woulde haue loued his owne: but becauſe ye are not of the worlde, but I haue choſen you out of the worlde, therefore the worlde hateth you. O happie hatred, and to bee wiſhed for in all our prayers! O ſweete labours, which teſtifie that we are elected and choſen of GOD, that wee are dearely beloued of God, that wee are the children of GOD! Therefore let the worlde now hate vs, ſeeing God doeth loue vs: let the worlde reiect vs,

Iohn. 15. 19.

ſeeing

seeing GOD receiueth vs: let the worlde rage cruelly, fight, persecute, torment, finally put vs to death, seeing we haue in our GOD peace, tranquilitie, life, and most certaine saluation. I beseeche you, can hee not bee glad, can he not reioyce, can he not triumph, which hath the certaintie of his election surely sealed in his mind by the holie spirite of GOD: I beleeue, and am fully perswaded, that GOD is my father: that God hath chosen mee: that Christ shedde his most precious blood for my saluation: that Christ hath put away my sinnes: that Christe for mee hath abolished the Empire of death: that I shall bee partaker of so great a victorie: that Heauen is wide open for mee: that Christe hath purchased my saluation: that euerlasting blessednesse is layed vppe in Heauen for mee: that nowe by a moste certaine fayth and hope I sitte in Heauen together with Christ him selfe, with the Angels, with the Patriarches, with the

the Apostles, with the Martirs, finally with the infinite number of the faithful. Shall I not therefore be glad? shall I not reioyce? shall I not triumph? Yea now the bitternesse and sorowes of this present life are ouercome with the sweetnesse of the life to come: and those griefes and miseries, which here wee suffer a short space, and a moment of time, are ouerwhelmed with those infinite, and eternall ioyes, and with the most assured expectation and wayting for of things to come. The afflictions (sayeth Saint Paule) which we suffer in this present time, are not like the future glorie, which shall be reuealed in vs. Which things being so, wee affirme, that Dauid doeth rightly exhort vs to reioycing, albeit we must still sustaine manie troubles and sorowes. For the sorowes of the bodie doe farre giue place to the spirituall comfort: which that it may be nourished in our mindes, we haue neede of continuall prayer. For Saint Paule to the Thessalonians sayeth notably, Reioyce euermore; pray continually: signifying that prayer is

Rom.8..18.

1.Thes.5.16 17.

the nurce, and bringer vp of perpetuall ioy. For the Prophet doeth not intreat of those vaine ioyes, which men are euerie where woont to receiue of earthly, fraile, and transitorie things: Reioyce (sayeth he) in the Lord. I doe not sette before you the delites, and pleasures of the flesh: but I would haue you so to be glad, as that you reioyce in God, in holy things, in the most sweete cogitation of sacred matters: for I doe not speake to ambitious men, or to voluptuous Epicures, but to iust and holy men, which are of an vpright heart, that is, whose minde is sounde, and whose conscience is pure. By these wordes therefore it appeareth, what men are properly said to reioyce, to wit, of iust men, & those which are vpright in heart. As also in an other place he sayeth: Reioyce yee righteous in the Lorde. Therefore, although the children of this world seeme to themselues to be glad, and to reioyce in the middest of their pleasures: notwithstanding, if yee viewe the matter some what more nearly, they neuer reioyce. There is extant in Chrysostome

Psal.33. 1.
Psal. 97.12.

a

Chrysost. ad pop. Antioch hom. 18.

a notable disputation, wherein hee proueth and confirmeth, that the Saintes onelie can reioyce: and that we must not attribute ioy to the wicked. For the couetous, the ambitious, the voluptuous Epicures alwayes desire more, and the more either riches, or honours encrease, the greater is the desire of riches and honour. Nowe the thirst of lust and desire is neuer satisfied: that I may say nothing of the continuall feare, which both couetous, and ambicious men, and as manie as are addicted to earthly things, are in. For as riches and wealth encrease, feare encreaseth with them, least anie casualtie shoulde take them awaye: so that the greater our riches are, the greater must needes be our feare. Wherefore Solomon sayd most truely: that the heart of a wicked man is sorrowfull in laughing: as also the Prophet hath affirmed, that there is no peace to the wicked, but that they are tossed, like the raging Sea, with the continual flouds of passions and perturbations. Surely a wittie similitude. For some time

Pro. 14. 13.

Esai. 57. 20. 21.

the

the wicked beeing puffed vppe with a most light wind, and blast of the world, and of the flesh, are so hoysted vppe with vaine ioyes, that they seeme vnto them selues to touch Heauen: sometime againe their mindes are so depressed and caste downe with the aduerse successe of thinges, that they are swallowed vppe of desperation, as it were of a deepe gulfe, or whirlepoole.

Must wee also proue and confirme, howe light, howe vnconstant the ioyes of the wicked are? For this matter wee neede to cite no other witnesses, then wicked men them selues. For one in the Comicall Poet acknowledged this, who, when he was scarce well in his wittes, wished to die, least his life shoulde marre and defile that ioye, with some sorrowe and griefe. Wherefore Solomon sayeth not without cause: The ende of the mirth of the wicked is mourning and heauinesse. Therefore let vs thus thinke for a certaintie, that true ioye can be

The ioyes of the wicked vnstable.

Pron. 14. 13.

be no where, but in the mindes of the godly: also that the ioyes of the wicked are vnworthie to be named ioyes: which may easily be vnderstoode, if the ioyes of the good, and of the wicked be mutually compared together. For the godly reioyce in God, but the wicked reioyce in earthly things: their minde is filled with true and solide ioy, but these mens flesshe is besprinckled onely outwardly with ioy. They reioyce in the middest of their sorrowes, these sorrow and are tormented in the middest of their ioyes. Their ioy is perpetuall, euer enduring, these mens ioy still fleeting, and fading. Finally, their ioyes are alwaies encreased, vntill at the length they be heaped vp with eternall felicitie, as with a full measure: but these mens hope is turned into dispaire, their life into eternal death, their momentanie ioy into perpetuall sorrowes. Away therefore with these vaine flatteries of the worlde and of the flesshe: neither let the ioyes of the wicked deceiue vs. But rather let vs heare Dauid affirming, that they onely reioyce, which reioyce in the Lorde,

A comparison betwixt the ioyes of the godly & of the wicked.

which

which studie for righteousnes and godlynesse, and whose minde is vpright, and voide of all hypocrisie and dissimulation. Therefore, brethren, let vs follow the inwarde integritie of the mind, and let vs keepe a right and sound conscience, which is the seate and habitation of true ioy. Neither let vs imitate those men, which at this time haue renounced the Gospel, and haue preferred the madde and frantike ioyes of the worlde before the crosse of Christ, who if they confesse the truth, will say, that they are tormented inwardly in minde with infinite sorrowes. VVe must therfore labour that our heart be right, as Dauid speaketh, and that so we may be partakers of true and spirituall ioy. Nowe forasmuch as the Prophet teacheth, that mans heart is wicked and peruerse, let vs desire of God, that by his spirite he would correct the wickednesse, which is by nature ingraffed in vs, that so from right mindes, right workes may proceede. These are the things, which we ought to gather out of Dauids last exhortation. *Iere.17.9.*

A recapitulation of the whole Psalme.

Nowe, seeing that many and sundrie good lessons, and doctrines haue beene set before vs in this Psalme, let vs beware, that they slide not out of our remembrance, but that rather we may reuolue them, by a continuall thinking vpon them. Therefore (for we must make some briefe summarie of them) sith that they onely are happie and blessed, which by a true faith haue embraced remission of sinnes: let vs acknowledge our sinnes, and beeing touched with the true feeling of them, let vs run vnto Gods mercie, fully exhibited vnto vs in Christ, that we being arayed, and clothed with his most perfite righteousnesse, may be reputed iust and righteous before Gods eyes. Nowe let this our iustification through Christ bring forth like vnto a fruitfull tree, her fruites, and chiefly puritie and integritie of minde, shaking off that hypocrisie, which is wont to lurke, and lie hid in our minds. And seeing that such is the blockishnesse and backwardnesse of our nature, that wee can hardly be brought to the confession of our sinnes, nowe at the least

least, when wee feele the hande of the Lorde striking vs, to bee verie heauily layd vppon vs, when as at this day, so manie and so grieuous woundes are inflicted vpon vs, let our sinnes past come to our remembrance, and let vs begge a pardon for them of the Lordes mercie: and let vs shed before Gods fatherly eyes vnfeined teares and sighes, proceeding from the bottome of our heart. Let vs not pretende vaine excuses for our sinnes, but let vs earnestly, and from our heart confesse our innumerable offences, wherewith wee haue prouoked Gods wrath and indignation against vs. Then by a true faith, let vs receiue remission of sinnes offered vnto vs in Christe, and let vs feele God with stretched out handes, embracing vs in his best beloued Sonne.

Therefore to him let vs offer continuall Prayers, let vs commend vnto him the saluation both of our soule, and of our body, let vs waite for helpe and succour from him, specially in these dangerous dayes: and, seeing so many miseries euery where ouerflowe, let vs

with full sayles and strength of Dares strive towardes him, as vnto a moste safe port, or harbour. Let him bee our refuge, our sanctuary, our safetie. And now with the moste certaine and sure eyes of faith let vs beholde that day, when as the Lorde, taking pitie and compassion not onely vpon vs priuatly, but vpon so many his Churches generally, will loue vs entirely with a wonderfull fauour, when as we shall see the Turkes and all the enemies of the Church vanquished, and destroyed by Gods power: Finally, when as the Temples, houses, streates, hye waies: lastly all places shall sounde on euery side with solemne thankesgiuing, wherfore let vs heare this our Prophete, as a moste excellent Doctour or teacher, let vs followe him as a most faithfull guide and leader in our way, let vs obeye him teaching vs, warning vs, & exhorting vs. Let vs shake of all contumacie and stubburnes, neither let vs be like those beastes, which with bridles and spurres must be constrained to obey. Let vs now willingly and chere-

fully

fully finish that way of ours, into which we are entred by the guiding of Gods spirit: Let vs be affraied of those iudgements, which remaine for the wicked, and obstinate: Let vs aspire to the mercy of our heauenly father, which compasseth and coureth the godly and the faithful. Let vs amidest the stormes and tempests of our afflictions, trust to God, to God I say, not to men, that no tempest of the worlde, that no storme of Satan may at any time ouerthrowe our faith. And if so be the Lorde for a certaine season doth exercise vs with many sorrowes and griefes, let vs lenifie and assuage this sorrowe and sadnes with inwarde ioy and gladnes, as with mildest mitigating plaisters. Neither let the vaine ioy of the worlde and of the flesh stay vs, but following righteousnesse, let vs reioyce in the Lorde, who as he is the most firme & stedfast foundation of our righteousnes, so is he of our solide ioy, & eternal felicitie. And that we may cõtinually enioy this most sweete consolation, let vs foster it with the puritie of our minde & conscience.

Now

The conclusion with a godly prayer.

Nowe the Lord graunt, whose mercie we praye for, whose most certaine promises wee leane vpon: whose onely power we oppose against the strength of our enemies, whose onely wisedome we set against their subtiltie and craftie deuices, whose onely clemencie wee set against their crueltie, finally, for whose most glorious name sake, and for whose most holy trueth, we suffer nowe many yeares so manie miseries, so manie banishments, so manie slaughters: that omnipotent God, I say, at whose feete wee lying prostrate, doe humbly aske pardon of our sinnes, and desire the instauration of the decayed Churches, graunt, that we obteining our petitions, may nowe presently bee glad, reioyce, triumph in him, & that both with mouth and with sincere mindes, we may celebrate his most excellent benefites with perpetuall praise and thankesgiuing. So be it through Iesus Christ our Lord.

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Laus deo.

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